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OF A
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GENESIS TO
KINGS

BENJAMIN S. WINCHESTER

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THE YOUTH OF A PEOPLE



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2. Minor Prophets; parchment roll (used in a synagogue in Jerusalem).
3. Book of Canticles; on parchment, from Jerusalem.

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THE TEACHER'S SOURCE BOOK
Studies in the Bible for Teachers of Religion

THE YOUTH OF A PEOPLE

GENESIS TO KINGS

BY
BENJAMIN S. WINCHESTER



PART ONE

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BOSTON NEW YORK CHICAGO

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THESE STUDIES ARE INSCRIBED, WITH DUE
APPRECIATION AND ACKNOWLEDGMENT, TO
THAT LITTLE GROUP OF FELLOW-STUDENTS
IN CONCORD, MASSACHUSETTS, OF WHOSE
COOPERATIVE EFFORT THEY ARE THE FRUIT.

FOREWORD

HOW TO USE THIS BOOK

These studies are designed for teachers who are now teaching. They are therefore intended for advanced students, who are presumably quite familiar with the Bible facts and history. This course should help the teacher to *use* these facts more effectively.

The course as planned contains material for at least twelve lesson periods, and this first part will cover the Old Testament as far as David. The separate studies are to be used weekly, or monthly, as the case may be. They are intended to be prepared beforehand and discussed in class. They consist of three distinct kinds of material. The sections printed in larger type are designed to furnish such explanations as are absolutely necessary to an understanding of the Bible passages. The sections in smaller type contain directions for the study of the text; the numerous questions are intended to stimulate thought and should not be too hastily passed over. The Suggestions for Wider Reading furnish opportunity for pursuing further some line which promises special interest, and for which the books happen to be available. Not every teacher will read all the references, but it is urged that these readings be made as widely as possible.

Having made preparation as outlined above, the hour in class should be devoted to discussion. It is not intended that all questions raised shall be equally emphasized: some classes will be more interested in one phase, some in another. It is not expected that the conclusions reached will always be final: as the study

FOREWORD

progresses principles and convictions will grow clearer. The leader of the class may, if he chooses, assign questions a week beforehand to be answered by the different individuals.

By far the most important feature of the course is the section headed Topics for Study. These are to be prepared *after* the class discussion and sent to the class leader *before* the next session. They should not be made too formal. What is wanted is not so much an elaborate "essay" or "paper" as a *Weekly (or Monthly) Report* upon one or two definite points to which earnest thought has been given. These topics grow directly out of the lessons; they are intended to make the results of study immediately available in the work of teaching. They also enable the leader of the class to find out exactly the difficulties confronting each individual member.

While the course may be used as a short course, to cover twelve weeks in autumn or winter, it is equally well adapted to a slower pace and may form the basis for a monthly teachers' gathering and discussion class. Such a plan, while it lacks somewhat the concentration of the short course, makes up in the opportunity for thoroughness.

A disproportionate amount of space is devoted to the study of the book of Genesis, partly because of the richness of the story material and the variety of lessons suggested, but also, and chiefly, in order to afford opportunity for adequate statement and illustration of the teacher's method in Bible study. Hereafter it will be found that the text-book material decreases while the biblical selections increase in length. By this plan it is hoped that the teacher may acquire facility in reading large sections of the Bible itself and in analyzing it to discover the portions best suited to the needs of his pupils.

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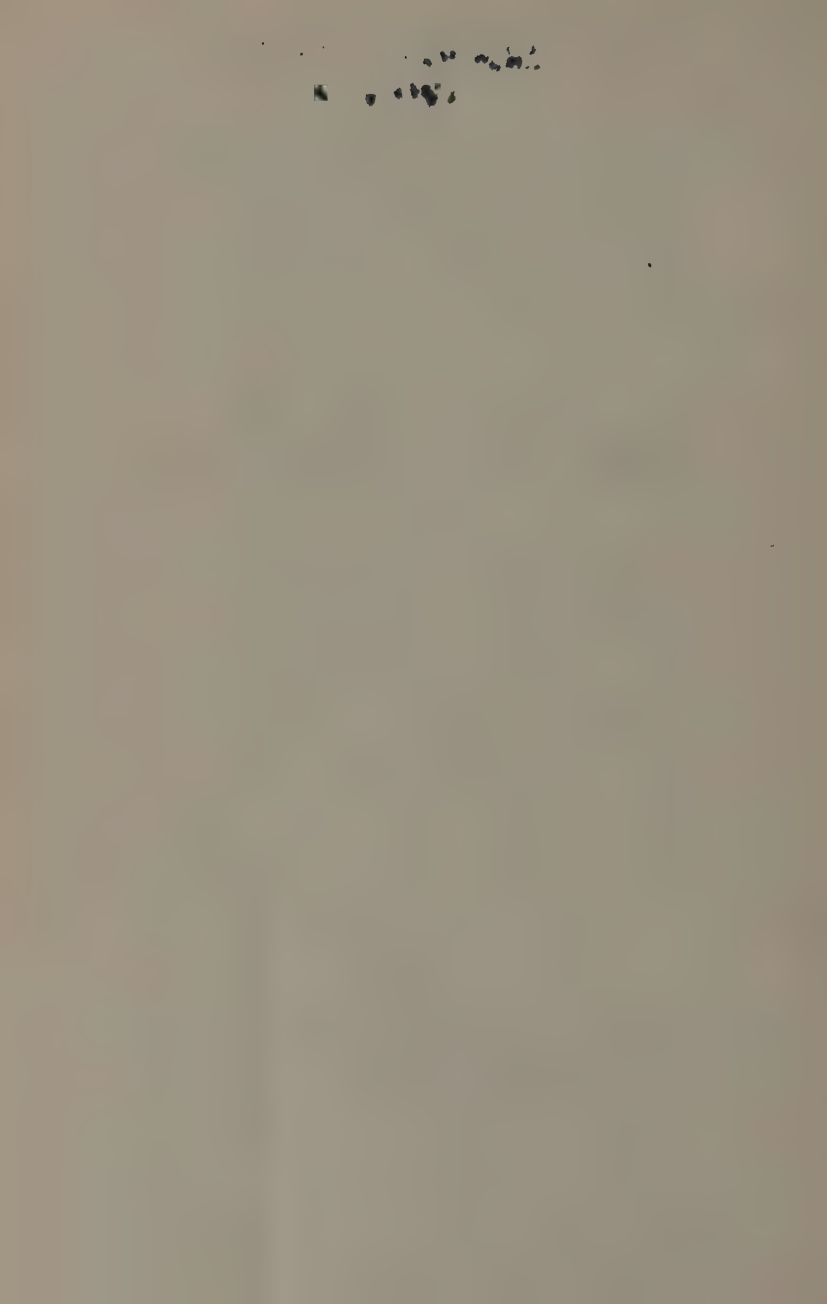
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INTRODUCTION

For three hundred years the Bible has been in the hands of the common people throughout protestant Christendom. During that time it has won for itself a peculiar place in popular esteem. Men turn to its pages with a certain vital interest, confident that here they will receive help for the common concerns of life. Children are taught its precepts, youth gain from it their ideals, adults strive to live in accordance with its truth, the aged find in it comfort and hope. In general, Christians *inherit* a reverence for the Book, they *acquire* a fondness for it.

This interest in the Bible is an expression of the human hunger for spiritual food. From this have sprung the biblical sciences, all of which are an expression of the purpose to get at the truth which the Bible contains and to place it at the disposal of all men.

If we were to place ourselves back in the days of the Reformation we should find the Bible a closed book. Its language would be to us an unknown tongue. The first necessity—and the last also—is to *translate* the Bible into the common speech of men. Luther performed this service for German readers, the King James' Version accomplished the same end for English-speaking peoples. The American Revised Version is the result of another such attempt in our own time. But, in a broader sense, every preacher, every teacher, every commentator upon the Scriptures, is undertaking to translate anew

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the biblical truth, that it may come home with force and freshness to the life of today.

The first work of translation is concerned with manuscripts and a study of the text. One would like to know as nearly as possible what the writer originally said. As the *original* writings have long since disappeared the next thing possible is to compare the *copies* which remain and to determine which is the most nearly correct. Those who have devoted themselves to this task have grown very expert in the discovery and correcting of error.

Read, for example, 1 Sam. 13: 1, first in the King James Version, and again in the American Revised Version. The explanation for the change is given in a footnote in the Revised Version.

The original manuscripts were written often without distinction of paragraph division, punctuation, capitals and small letters, and even without vowels. The reader today is not satisfied with such writing. He expects to have the matter so arranged upon the printed page that he can tell at a glance as to the mood of the writer. It is the task of the *literary* scholar to make the Bible as intelligible to the reader as any ordinary book might be.

Professor Moulton says, "The Bible is the worst-printed book in the world."¹ He refers, of course, to the smallness of the type, the disturbance of the flow of thought by verse division, and the general absence of paragraph headings such as are customary in any ordinary book. With his statement in mind, read the following passages: 2 Sam. 8: 6, Isa. 40: 6-8, Prov. 4: 5-7, Luke 10: 25-27, Rev. 13: 18. Read them first in the A. V., then in the A. R. V., and again in the Modern Reader's Bible.² What do you notice from such compari-

¹ Moulton, *The Literary Study of the Bible*, p. 45 ff.

² A. V. refers to the King James Version; A. R. V., to the American Revised Version; the "Modern Reader's Bible," to the English Revision, arranged by Prof. Moulton in modern literary form.

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son? What different types of literature are here distinguishable? What others do you think of in the Bible? Make a list of them. What is the practical value of a literary study of the Bible?

The Larger
Message of
the Bible

The reader of the Bible requires a translation based upon an accurate text, and so printed as to indicate the nature and sequence of ideas. The *larger* message of the Bible comes to the modern man through its *history*, through the lives and events and institutions of whose growth and development the Bible is the record. The relation of the biblical writers, and of their writings, to their times is full of significance. For these writers were themselves teachers, and the history which they recorded was their material of instruction. The teacher especially will find it suggestive to study the methods of these ancient teachers and to trace the effects of their efforts. Oftentimes it will be necessary to reconstruct in imagination the concrete situation to which they addressed themselves in order to appreciate fully the nature and value of their work.

A reading of the following passages will suggest the variety of material in the Bible which is often classed as historical: Gen. 3: 1-8, 2 Kings 21: 19-26, Jer. 39: 1-14, Mark 2: 1-12 (Compare John 21: 24-25), Luke 1: 1-4 (Compare Acts 1: 1), Acts 7, 2 Tim. 1: 13-14, 3: 14-17. Even a hasty reading will show how greatly many of these writers differ in their methods from the modern historian, and even from each other. Not infrequently, differing accounts of the same event are placed side by side, e.g. Gen. 6: 1-5 and 6: 13-16; 1 Sam. ch. 9-10 and 13-14, compared with ch. 7, 8, and 12. It is not always easy in such cases to determine precisely what occurred. It is obvious that the historical sections differ widely in character.

What is the immediate aim of historical study of the Bible? What kinds of study must precede? (Compare, again, the passage above referred to, 1 Sam. 13: 1.) Of what worth is it to the teacher today to know what the biblical writer intended to teach through these

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varying accounts? Is our use of the biblical material to be limited to exactly the same kind of purpose as the biblical writer, or teacher, had in mind?

The Systematized Truth of the Bible

These larger messages of the Bible may be brought together into general statements. It is the work of the *theologian* to study the development of religious ideas as reflected in biblical history, to arrange these in their proper sequence, and to determine which are likely to be universally regarded as true. Such a body of doctrine, or *teaching*, consistent with itself as well as with other ideas, is of great practical value. Professor W. N. Clarke writes, "All persons who feel religion to be a vital concern have some sort of theology, and all Christians look to the Bible as chief contributor to the theology which they should hold."¹

Such passages as the following lend themselves particularly well to such study: Gen. 1: 26, Ex. 3: 14, John 3: 16, 4: 24, Rom. 8: 1-11. What is the practical end to be gained by a theological study of the Bible? What kinds of study should precede this?

The Bible
a Source-Book

It is frequently said that the Bible is the great "text-book" on religion. The term is, however, misleading if it is intended to suggest that one may always find in the Bible something which answers immediately to his need. It is more properly to be regarded as a store-house of rich material, a mine of valuable ore, a *source-book* rather than a *text-book*. But the material must be worked over and digested, the ore reduced, the sources mastered, before these can become fully available for all needs.

Thanks to the industry of the different kinds of workmen, the truth of the Bible is constantly becoming

W. N. Clarke, *The Use of the Scriptures in Theology*, p. 5.

INTRODUCTION

more accessible. The student of manuscripts has provided a remarkably accurate text, the linguist has translated this into the language of everyday life, the literary scholar has analyzed the different literary forms and displayed them typographically, the historian has reconstructed the background of history and the theologian has interpreted for us the ideas of God and of duty. Each kind of study has its own methods and proceeds according to its own laws. It is not necessary, even if it were possible, for the ordinary reader to do all this work over again; it is his privilege to appropriate the results of these labors and make them fruitful in life.

The teacher of religion has his own peculiar task to perform, his own approach to the Bible, and his own way of working. He shares with these others their ultimate purpose, to know the truth that men may be free. But while engaged in his search for truth he, too, keeps ever in mind the *use* he is to make of the truth. His business is not *primarily* to secure an accurate text, to produce a faithful translation, to draw distinctions between different types of literature, to reconstruct history, or to develop a system of doctrines. *Primarily*, it is *his* task to nourish and train a developing life. His study of the Bible is for the purpose of making him thoroughly acquainted with the sources from which he is to draw the material of instruction, and to enable him to determine the *Teaching Values* of that material in all its manifold variety. In few instances will he find what he needs just ready for use. He must take what he finds and with a quick but sure touch select from it that which is adapted to the peculiar needs which confront him.

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This is to be *a study of the Bible from the teacher's point of view*. The teacher needs to know:

The Aims of
this Study

1. What the Bible contains. He must master its contents as fully as possible.
2. The Bible message in its various aspects, the message of a writer, taken as a whole; the message of an entire section, or book; the message of a period of history.

3. The steps by which a people attained to a fuller knowledge of God and to a more advanced stage of religious development.

These things concern the material of instruction, its nature, its origin and its value. But back of this there must be other knowledge, no less essential. The teacher must know, intimately and sympathetically,

1. The life he is to teach.
2. The conditions amid which this life is lived; hence, the needs which must be met.
3. The art of preparing and presenting the biblical material so that its values shall be fully realized in life.

Suggestions for Wider Reading

Moulton, *The Literary Study of the Bible*, pp. 45-129.

Clarke, *The Use of the Scriptures in Theology*, especially pp. 49-87.

Vernon, *The Religious Value of the Old Testament*, chapter V.

Grenfell, *A Man's Helpers*, especially the chapter, What the Bible Means to Me.

Topics for Study

NOTE: *It is strongly urged that each student in the course write a brief paper upon the following topics, this paper to be sent to the leader of the class at least two days*

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before the next meeting, and to be returned, with any comments or criticisms, at that meeting. The paper may contain from 600 to 1000 words and should embody the conclusions from the suggested readings as well as the results of the class study.

1. The Ultimate Object in Bible Study.
2. Various Types of Bible Study and their Respective Relation to this Ultimate Object.
3. The Teacher's Use of the Bible, and the Teacher's Immediate Aim in Bible Study.

**CHAPTER I. FIRST QUESTIONS AND SOME
EARLY ANSWERS
GENESIS 1-11**

CHAPTER I. FIRST QUESTIONS AND SOME EARLY ANSWERS GEN. 1-11

STUDY 1. THE EARTH AND MAN. GEN. 1-4

It is natural for the teacher of religion to turn to the Bible for his material inasmuch as the Bible itself is the product of the activity of teachers.

The Bible, a Teacher's Book Three types of teachers were recognized in Israel. In Jeremiah 18:18 are distinguished the *priest*, the *wise man*, and the *prophet*. The body of prophetic teaching was called the *word* (Jer. 1:11, Hos. 1:1, Joel 1:1); the wise men, or sages, taught through *counsel*, i. e., wise sayings, proverbs, riddles, dialogues, essays (Prov. 1:5, 25, 30; 8:14); the priestly medium of instruction was the law (Ps. 19:7).

The Law The Hebrews understood that the Bible was made up of teaching material. The first five books were called by them The Law (literally, *Torah*, i. e., *Teaching*). The books do not consist, however, exclusively of material produced by priests. Certain large sections of Exodus, Numbers and Deuteronomy, are made up of such material, the book of Leviticus is almost wholly of this nature, and the teaching of the priestly teachers is scattered through the other books. But there are also very large sections which unmistakably embody the teachings of prophets. It was probably at the hand of priestly teachers that these

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different types of material were finally brought together into The Law.

The
Prophets The so-called "historical books," Joshua, Judges, Samuel and Kings, constituted, in the Hebrew Bible, the division known as "The Former *Prophets*," while Isaiah, Jeremiah, Ezekiel and the Twelve, made up "The Later *Prophets*."

The
Writings The other books, Chronicles, Psalms, Job, Proverbs, Daniel, Ezra and Nehemiah, together with the five festival rolls, Ruth, Song of Songs, Ecclesiastes, Lamentations, and Esther, were known as "The Writings," and included, though not exclusively, the work of the philosophers or wise men. Thus, not only did Israel recognize three types of teacher, but each type left its impress upon one great division of Israel's literature.

Distinctive
Marks of
Each Type It is by no means a simple matter today to trace these different elements as they lie intermingled in our Bible, though each has its characteristic features which deserve attention. The *prophetic* teaching, at least in its primitive elements, reaches far back and concerns itself primarily with the fundamental problems of conscience, of right and duty and conduct; the *priestly* teaching relates to places and seasons, to rites and observances and institutions; while the teaching of the *sages* embodies the conclusions from experience, proverbial wisdom and philosophy.

Importance
to the
Teacher It is important for the teacher of today to recognize these three types of teacher in Israel, and the three kinds of teaching material in the Old Testament. There will be times when such discrimination will help toward the solution of some very puzzling problems.

FIRST QUESTIONS AND EARLY ANSWERS

The book of Genesis contains both priestly and prophetic types of teaching. While no attempt will be made here to work out a detailed analysis of each, it may still be possible through the study of the narrative to catch glimpses of the teacher at his work.

Different
Types in
Genesis

The priest, the prophet and the sage addressed their teaching for the most part to adults. Nevertheless, these early books of the Bible do, in fact, picture The Youth of a People and suggest analogies which are appropriate and helpful to the teacher of youth today. Like these ancient masters, he, too, must find his point of contact in the fundamental instincts of childhood, and present his life lessons by methods which have been effective ever since the childhood of the race.

The Youth
of a People

Curiosity is a characteristic of childhood. Questions are the sign of mental appetite. Some questions denote childish wonder; why? whence? how? Some indicate a desire to understand the relationships of families, tribes, peoples. Some reveal a curiosity as to social customs and religious ceremonials. Some arise from the unconscious attempt to work out a philosophy of the universe and of life. Questions may be answered directly, or indirectly through a story, parable, or more extended narrative.

The Child
and His
Questions

How will the wise teacher treat his pupils' questions? Which kinds of questions are earlier? What sort of answer is the more interesting, direct or indirect? Which is the more effective for teaching purposes? Why?

The Teacher
and His
Answers

Some parts of the Bible were evidently intended to satisfy curiosity, that is, to furnish answers to important questions. The early chapters of Genesis are especially rich in answers to questions. Some answers are brief, a verse, or a few verses.

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E. g. Gen. 1: 1, answering the question, Who made the world? *E. g.* Again, several brief answers are combined in a longer section, itself containing the answer to another question, as though the same material were used again and again, successively, by different teachers and for different purposes. *E. g.* Why is the seventh day of the week sacred? Gen. 1: 1-2.

Read Gen. 1-4, at one sitting. Find the answers of an early age to the questions: Whence came heaven and earth? Whence man's reason and immortality? Whence man's body and mind? Whence came woman? The love of the sexes? The family? Why is birth attended with pain? Why is the tilling of the soil wearisome? Why does the serpent crawl upon the ground? How did cities arise? Why do men dwell in tents and raise cattle? Where did musical instruments come from? Where did men get implements of brass and iron? How did war arise? Why must Cain wander about, a restless fugitive? Why is sevenfold vengeance proclaimed against the slayer of Cain? Why is the Sabbath a day of rest and worship?

What is the main question which finds answer in Gen. 2: 4-25? Again, in Gen. 3? Are all the questions of equal interest to different ages?

Indicate which of the above questions express the natural curiosity of one period of life, and those which belong to succeeding periods. Are all the questions referred to above as interesting today as when first answered? Why? Are all the answers as satisfactory today as when first given? If science is the systematized knowledge which comes as the answer of experience to man's questions, in what sense may this section be regarded as science? Is the science of any age final? Make a new classification of the questions and answers, placing in one group the questions which are still of vital interest, and the answers which still seem perfectly satisfactory.

The Story
Method The answers to these questions are mainly in story form. The ancients were famous story-tellers. Think of these stories as told at the fireside, by religious teachers, who gauged their lessons by their pupils' interest, as revealed in their ques-

FIRST QUESTIONS AND EARLY ANSWERS

tions. The answers, and the stories in which they were embodied, thus became the vehicle to convey the lesson from the mind of the teacher to that of the pupil. They are cameos, cut by the hand of an inspired teacher, and polished by transmission through the ages. They are models of the teacher's art, in selection, treatment and presentation of material. These are religious stories. Observe the skill with which the lesson is embedded in the story.

Practice telling these stories so as (1) to preserve the vivid and concrete quality of the original; (2) to make them interesting, by relating them to the natural questions of a particular age; (3) to convey a religious message, as an integral part of the story.

Suggestions for Wider Reading

1. Curiosity and Questions,

Gunkel, *The Legends of Genesis*, pp. 1-44.

Dawson, *The Child and his Religion*, pp. 1-51.

2. The Story Element in Genesis,

Ryle, *The Early Narratives of Genesis*, pp. 1-77.

Louise Seymour Houghton, *Telling Bible Stories*, pp. 1-100. Also,

Edward P. St. John, *Stories and Story Telling*, pp. 1-39.

Topics for Study

(See Note under first Topics for Study, p. 6.)

1. Name some characteristics of the stories in Gen. 1-4 which entitle them to rank as "good stories," and good for Christian teachers to use in teaching religion to the children of today.

2. Select any one of the stories and write a paraphrase in your own words, keeping in mind an actual child and a definite age. If possible read or, better, tell it to the child and note the effect: is the child interested? is interest sustained to the end?

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STUDY 2. GOD AND MAN. GEN. 1-4 (Continued)

Lessons in Religion Note the vital distinction between curiosity, interest, and actual teaching or learning. Curiosity is like appetite, in search of food; interest may be compared to the pleasure which is experienced in the enjoyment of the meal; the lesson may be thought of as the nutritive element, entering into and building up the living organism. Food should be appetizing, but it is even more necessary that it be nourishing and adapted to the stage of growth.

The purpose of these stories is to teach religious lessons. Read again Gen. 1-4, to discover the religious lessons, both for those who first received them and for those whom we are to teach. What are the characteristics of the nature of God set forth in Gen. 1: 1—2: 4? What relation does he sustain to the universe? to man? What lessons are taught regarding man? What is the argument for worship?

Compare Gen. 2: 4-25 with the foregoing. What other lessons are here taught concerning the nature of God? the nature of man? the relation of man to God? of man to nature? the basis of the family relation?

Sum up the religious lessons in Gen. 3: 1-24. How is God represented here? What is taught concerning temptation? conscience? the sense of guilt? fear? the consequences of disobedience to God's laws? concerning toil? pain? the mercy of God? the hope of the race?

What lessons are taught in Gen. 4: 1-24 as to the nature of worship? the dangers lurking within the human heart? the vengeance of man and the mercy of God? the effort of society to protect itself? What lessons are taught in Gen. 4: 1-24 as to conscience and the need for protection?

It is evident that the section, Gen. 1: 1—2: 4 forms a section by

FIRST QUESTIONS AND EARLY ANSWERS

itself, a *story*, culminating in the words about the Sabbath, **Gen. 2: 1-3**. Trace the argument which lies implicit in the story and point out its probable influence concerning observance of the Sabbath. Which kind of teacher, priest or prophet, would be more immediately concerned with such teaching regarding a religious institution?

In a similar way, consider the succeeding stories, **Gen. 2: 4-25** and **Gen. 3** and **Gen. 4: 1-24**, with reference to their larger message. Are these concerned primarily with the maintenance of a *religious institution*, or with reference to a *personal religious* attitude, right life and conduct? i. e. are they the product of a priest's or prophet's teaching activity?

The circulation of Babylonian stories of creation, with their polytheistic conceptions, suggest a reason why the teachers of Israel may have felt it necessary to combat these influences with others in harmony with their own ideas of God.

At what age does the child awaken to an interest in nature, and a curiosity as to its origin? At what period is he conscious of obligation to obey the voice of God (or parent) and when does he first begin to debate within himself the question of obedience? When does conscience first assert itself? When does the sense of guilt and shame and fear first show itself? When does he first try to excuse himself by accusing another? When does pain begin to be associated with disobedience? When does the child first appreciate the comfort of compassionate love?

Again, at what age does childish love begin to express itself in sharing possessions, or in gifts? When does selfishness first appear as envy, and jealousy vent itself in passion and violence?

At what age do children begin to protect themselves and each other, as by a kind of barbaric, tribal instinct, whose characteristics are brute force and a half-savage loyalty to the members of the group?

At what age do persons in society begin to deal calmly, rationally and systematically with persistent violence and crime?

Observe carefully during the week the children of different ages, in the home, the school, or on the street, and determine so far as possible from first-hand study of actual children the answers to the above questions.¹

With the results of this observation in mind, consider what are

¹Consult also the charts at the end of this book.

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the religious needs of children at different ages, to which the lessons contained in this material, **Gen. 1-4**, are suited, in whole or in part. Consider how best to present to the pupil the religious lessons here contained. Shall the teacher use the story form? Shall he paraphrase the story in his own words? or use the exact language of the Bible? Shall he use all the material, or portions only? Or shall he re-state the religious truths and elaborate them for discussion? Shall he employ all these, and even other methods, under differing circumstances?

Three things are important to remember: 1. To select and emphasize only such portions of the narrative as contain the answers to real questions expressing the natural curiosity of the pupil to be taught. 2. To concern oneself, so far as possible, only with those elements of the story which have to do with religion. 3. To observe carefully the method by which the answer is conveyed, and the lesson presented, in the narrative, and to select a method for presentation that is consistent with the narrative and appropriate to the age to be taught. If under these conditions a passage does not teach the lessons a pupil needs as a Christian should teach it today, the appropriate lesson material should be sought elsewhere.

Suggestions for Wider Reading

1. Lessons in Religion,

G. Stanley Hall, "The Religious Content of the Child Mind," Lecture VII in *The Principles of Religious Education*.

Coe, *Education in Religion and Morals*, pp. 5-44.

Dawson, *The Child and his Religion*, pp. 53-96.

2. Commentaries,

Dummelow, *A Commentary on the Holy Bible* (complete in one volume), "Genesis," "The Creation Story and Science," "Genesis and the Babylonian Inscriptions," "The Elements of Religion."

FIRST QUESTIONS AND EARLY ANSWERS

Driver, *The Book of Genesis*, Westminster Commentary.

"The Religious Teaching of Genesis 1-11," p. lxx.

"The Cosmogony of Genesis," pp. 19-36.

"The Narrative of Paradise," pp. 51-60.

Bennett, *Genesis*, in *The New Century Bible*.

3. Hastings, *Dictionary of the Bible*,

Articles on: "Conscience," "Creation," "Fall,"
"Family," "Genesis," "Paradise," "Sacrifice
and Offering."

Topics for Study

(See Note under first Topics for Study, p. 6.)

1. Criticize the treatment of any portion of Genesis 1 to 4 in current Sunday-school lessons for any grade.

2. Select any age you prefer and present a sample lesson for that age from some portion of these chapters, unless you find none that seems suitable.

3. State the effect upon character sought in the construction, and teaching, of this sample lesson.

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STUDY 3. ANCESTRY, FAMILY, NEIGHBORS. GEN. 5-11

In his well-known history John Richard Green devotes the opening chapter to an account of the Engle, the Saxon and the Jute, the threefold ancestry of the English people. He assumes that Englishmen will wish to know the stock from which they sprang. Histories of the United States give large place to the story of the Pilgrim Fathers. It was equally natural for the Hebrew to be curious as to the beginnings of his people. The book of Genesis is his Book of Beginnings. The answer to the question, Whence came the Semitic people? is given in **Gen. 5**, and in such detail as to us may be wearisome. The story is taken up again in **Gen. 10**, where the fortunes of the Semitic race are disentangled from the rest of history. After another brief interruption the narrative continues in **Gen. 11: 10-32**, where the line is carried down to the first great Hebrew name, Abraham.

A still earlier attempt to unravel the tangled thread of ancestry is found in **ch. 4**. Beginning at **v. 16**, and apparently unconscious of the tragedy recorded in the verses just preceding, the beginnings of human institutions are traced through the descendants of Cain. The origins of cities, polygamy, pastoral pursuits, music, and metal-working are all set forth, the account closing with the lines of an ancient war-song, **vs. 23-24**. Thus does the energy of Adam spend itself through the line of Cain.

FIRST QUESTIONS AND EARLY ANSWERS

The story which more intimately concerned the Hebrew was of the line which is traced through a later son of Adam, Seth. With singular similarities, but equally striking differences, the succession is carried on to Noah, in **ch. 5**. In the effort to pierce the gloom which enshrouds such remote beginnings, the Hebrew, like men of other races, was able to discern but few of the figures in the long procession, yet their lives in the darkness seemed to span vast stretches of time.

Read **Gen. 5**,¹ comparing the names with those in **Gen. 4: 17-22**. In the first list, counting Adam, are seven names, with three sons of Lamech; in the second, ten names, with three sons of Noah. It is the second list, however, which to the Hebrew possesses peculiar religious significance, **Gen. 4: 26**. What question does it answer?

Read **Gen. 10**, in connection with **5: 32**. The key to the chapter is found in the last verse. In three sections, **vs. 2-5, 6-20 and 21-31**, the various peoples known to the Hebrews are accorded their respective places. Thus did geographical and political relationships become clear.

Again, read **Gen. 11: 10-26**. These verses cover the stretch of Semitic succession to Abraham, and the questioner regarding Hebrew origins has his answer.

Are these genealogical lists as interesting to us as to the ancient Hebrew? With so little time for religious teaching ought these sections to be included in the material of instruction today? Can the religious lessons of Genesis be taught properly if these sections are entirely ignored? Just what is the teacher to do with them? When is he to teach them, if at all; to what age, with what method of treatment, how make them interesting and significant, with what aim in view?

Chapter 6: 1-4 seems to stand by itself. Comparison with **Deut.**

¹Note, to the Teacher of the Class: The passages referred to in the next succeeding paragraphs, **Gen. 5, 10, 11, and 6: 1-4**, should be read rapidly, and may be omitted if the class is pressed for time. They will not often be found in present-day lesson material.

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2: 10, 11, 21, 3: 11, Josh. 15: 14 suggests a reason why these verses may have been of more interest to Hebrew readers than, possibly, to us. What use, if any, would you make of these verses for *religious* teaching?

The deluge was regarded by the ancients as highly significant. There are widely scattered stories of a deluge; the Babylonians had a very elaborate account, with many striking resemblances to the one in Genesis and quite as significant differences. Some have thought that the biblical narrative was circulated by Hebrew teachers in order to displace stories of the Babylonian type with an interpretation more in accord with the purer Hebrew faith. The account in the Bible seems to be made up of two versions, skilfully blended, somewhat after the manner of constructing a "harmony" of the Gospel narratives. Notwithstanding some divergence in detail (and no attempt is made to bring these divergences into exact agreement) there is in both an emphasis upon certain great truths which lie at the basis of religion.

For convenience, study each narrative separately, recording the results in two parallel columns.

First Narrative

Gen. 6: 5-8

7: 1-5

7: 7 (?) 10, 12, 16b, 17

7: 22-23

8: 2b, 3a, 6a

8: 6b-9

8: 10, 11

8: 12, 13b

8: 20-22

Second Narrative

Gen. 6: 9-13

6: 14-22

7: 6-9, 13-16a, 11, 24

7: 18-21

8: 1, 2a, 3b-4

8: 5

8: 13a

8: 14

8: 15-19

9: 1-7

9: 8-17

FIRST QUESTIONS AND EARLY ANSWERS

From the first series of readings make a list of answers to the following questions: What was the cause of the Flood? How did God reward upright character (in Noah)? How were the animals kept alive? How did God preserve family life? What was the duration of the Flood? How extensive was the disaster? How did its waters abate? What is the meaning of the burnt offering?

From the second series make a list of answers to these questions: What was the cause of the Flood? How did God reward upright character? How were the animals kept alive? (Contrast the details of this answer with those of the preceding list.) How did God preserve the family? What was the duration of the Flood? (Compare with preceding section.) How extensive was the disaster? How did the waters abate? (Compare with preceding section.) What is the origin of the law against the shedding of blood? (Blood Revenge.) What is the origin of the law against the eating of flesh containing the blood? (Compare Gen. 1:29-30, Lev. 17:10-16, Deut. 12:16, 23.) What is the meaning of the rainbow?

The first of the narratives carries to logical conclusion the tragic development which began in ch. 3 and 4. The same tendency to disobedience, aggravated until it becomes a universal human trait, with Noah as the sole exception. The second narrative breathes the spirit of ch. 1; the teacher from whose lips the story came is fond of setting forth his conception of the origins of religious institutions—there, the Sabbath; here, the laws against shedding of blood and the eating of flesh with the blood; and he it is who tells of the intimate Covenant-relation between God and his people. Mention any other respects in which the Flood narratives supplement or develop the teaching of the previous chapters. What two aspects of the nature of God are strongly emphasized in the story of the Flood?

Are the religious teachings of the narrative of the Flood important to teach today? Which lessons would you use? To what ages will these be particularly applicable? In teaching them, how would you aid the pupil, who is perplexed by the divergences in the narratives? How would you avoid creating the impression that disasters and calamities are always, or usually, a sign of God's displeasure?

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The Tower
of Babel

Two other brief sections stand rather alone. Gen. 9: 20-27 seems to the Christian reader an anti-climax to the story of Noah and the Flood. To the Hebrew, the point lay rather in the battle-cry, vs. 25-27, with its assurance of supremacy over Canaan (*i. e.* the Canaanite). The story of Babel, Gen. 11: 1-9, serves the double purpose of answering the question, Why so many languages? and of continuing the narrative of man's persistent defiance of God.

As a teacher, would you make use of either, or both, of the above passages? For what purpose?

Suggestions for Wider Reading

1. Genealogies,
Ryle, *The Early Narratives of Genesis*, pp. 61-95,
119-138.
Bennett, *Genesis*, the New Century Bible, pp.
120-134, 158-174.
2. The Deluge,
Ryle, *Early Narratives*, pp. 96-118.
Bennett, *Genesis*, pp. 135-155.
Driver, *The Book of Genesis*, pp. 99-108.
Hastings, *Dictionary of the Bible*, Arts.: "Deluge,"
"Family."
Dummelow, *A Commentary on the Holy Bible*,
"Genesis and the Babylonian Inscriptions."
3. Religious Teaching,
Driver, *Genesis*, p. lxx.
Louise Seymour Houghton, *Telling Bible Stories*,
pp. 101-134.
Dummelow, *Commentary*, "The Elements of Religion."
Dawson, *The Child and His Religion*, pp. 99-120.

FIRST QUESTIONS AND EARLY ANSWERS

Topics for Study

(See Note under first Topics for Study.)

1. Select any material from Gen. 5-11 which you believe suitable for a class of children of about five or six years of age. Give the definite limits of the section selected, state reason for selection, and aim in view. Sketch out the treatment of the lesson, the method of presentation, and results expected from the teaching.

**CHAPTER II. THE BASIC HUMAN RELATION-
SHIPS**

GENESIS 11:27-25:20

CHAPTER II. THE BASIC HUMAN RELATIONSHIPS. GEN. 12-50

STUDY 4. FATHERHOOD. GEN. 11: 27-25: 20

As contrasted with the previous section, **Gen. 1-11**, the narrative becomes now more extended, more detailed, more vivid, more personal. Here are set forth the qualities which lent distinction to the first great Hebrew names. Here, too, the progenitors of Israel are pictured as living in intimate relations with Jehovah. Through these records of remote personal experiences the character and will of God are disclosed.

The
Patriarchal
Stories

Abraham is commonly called one of the "patriarchs." He represents a primitive type of social organization. The family is the social unit, nomadic in habit, ruled by the *sheikh* or patriarch, whose authority is absolute. The patriarch is at once the embodiment of the family and of the paternal instincts of the individual, a father's ambition for home, family and property possessions. Such is the background of these patriarchal narratives. Names of tribes, clans, and individuals are often used interchangeably; the romance of the desert clings to them, yet a deep religious purpose pervades them.

As in the earlier chapters of Genesis here, too, are incidents and episodes in which are embedded the answers to many questions of great interest to Israel, though not all of them are of equal interest to us.

(1) Questions regarding *tribal relations*: Why do the children of Lot (the Moabites and Ammonites) dwell in the East? **Gen. 13: 1-12**. Why does Beersheba belong to Israel? **Gen. 21: 22-34**. How did Israel come into possession of Canaan? **Gen. 15: 13-21**.

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(2) Explanations of *proper names*: Beerlahai-roi, "The well of the living one that seeth me," Gen. 16: 13-14. Zoar, "Is it not a little one?" Gen. 19-20, 22. Beersheba, "the well of seven," Gen. 21: 28, or "the well of the oath," v. 31. Isaac means "laughter," because Sarai laughed when his birth was foretold, Gen. 18: 12.

(3) Explanations of *striking natural peculiarities*: Whence came that pillar of salt, with its resemblance to a woman? Gen. 19: 26. Why is Zoar fresh and green amidst the general desolation? Gen. 19: 17-22.

(4) Other passages would contain the answer to questions of a *ceremonial nature*: Why are Shechem, Bethel, Beersheba, sacred places? Gen. 12: 6-8; 13: 3; 21: 33. Why do Israelites sacrifice not their first-born sons, but a ram instead? Gen. 22. Why do the Hebrews practise circumcision? Gen. 17: 22-27.

This is not to say that the purpose of these stories is merely to gratify an idle curiosity. They represent rather the teaching work of prophet and priest as they sought to meet the religious needs of their people. Certain of these needs were local and temporary; in some cases the teaching itself was imperfect, limited by the conditions of those times. Again there are instances where the profoundest and most universal truths were taught about God, his providence, his care, his hatred of sin, his mercy; and about man, his response to divine direction, his trust, his obedience, his wise and generous treatment of fellowmen. In order to estimate the values in these patriarchal narratives for today it will be necessary to consider them in relation to the times for which they were primarily produced.

In this connection it will be well also to keep in mind the change through which the child passes in his growth. There is a somewhat widely current theory that every child passes through successive stages similar to those which the race has traversed in its development.¹ It

¹See Chart, Race Epochs, at end of this book.

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is a suggestive theory, though it may easily prove misleading if pressed too far. For example, many of these lower stages are passed quickly in the development of the normal child, and it is not necessary that the teacher should give them a too generous recognition or tolerance. So far, however, as the conduct of pupils reveals the persistence of early instincts, interests and race-habits, this fact may be taken advantage of by the teacher to guide him in the selection of material and the method of its presentation.

Think of the prophet-teacher as setting forth the origin, migration and establishment in Canaan of the Hebrew family. Gen. 11: 28-30, 12: 1-4, 6-8. Here are pictured the great hope of the patriarch, and his deep religious nature. What effect would be produced upon the Hebrews as they came to Shechem or Bethel to worship, to learn that here Abraham had held communion with God and worshipped him as Jehovah? A more formal (priestly) version of the same teaching is given in 11: 10-27, 31-32; 12: 4-5. In what sense are we justified in teaching that every young man may expect to hear the voice of God speaking to his soul, as did Abraham? What had the impulse which urged Abraham forth from his native land in common with that spirit of idealism and desire for freedom which is ever characteristic of the pioneer? In what respects did it differ, if at all? May every young man confidently expect divine cooperation in all wise plans which look toward a beneficent result? For pupils of what age would lessons from this portion of the narrative be especially appropriate?

The episode in Egypt appears to have made a deep impression upon the Hebrew mind, for there are two versions of a similar story, Gen. 12: 9-13: 1, and Gen. 20, with a third narrative of like import in connection with Isaac, Gen. 26: 1-14. Is it intended in these to represent Abraham (or Isaac) as an example to be followed, *i. e.*, shrewd in inventing a falsehood for self-protection? or to point out a weakness in his character to be avoided? Falsehood and misrepresentation are only too common in the East still. According to our standards is Abraham more or less valuable to the religious teacher because of this incident? What use can the teacher make of this

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passage? Should it be omitted in presenting the biography of Abraham? Ought the teacher to make biblical characters appear more perfect than they are?

A family crisis is presented in **Gen. 13**. The Hebrews dwelt in Canaan, the Moabites and Ammonites (descendants of Lot) dwelt to the east of the Dead Sea and the Jordan. What effect would this story have upon the Hebrews in their dealings with these neighbors? Would it increase their respect for them? Would it make them more loyal to Jehovah? What personal virtues would it emphasize? Can the story be used profitably today with children? At what age? To teach what lesson?

Chapter 14 takes us back into the atmosphere of Babylonia and its famous king, Hammurabi (Amraphel?), who ruled from B. C. 2376 to 2333 (Driver). Does it throw any additional light upon the character of Abraham?

The prominent thought in **Gen. 15** is that of parental anxiety. The description of the Covenant and the incidents attending it, is full of solemnity and suggestion. What impression would such a story make upon the Hebrew mind? What will a religious man do with his anxieties? Just what difference will his religion make? What suggestion has this passage for the deferred hopes of childhood? Is it suitable material for use in teaching?

The teaching in **Gen. 16** is no less effective because indirect and inseparably bound up with the story. We are to remember that polygamy was not regarded as wrong; that Abraham and Ishmael stand for individuals, and also for peoples, Hebrews and Ishmaelites. What then is the teaching, regarding the family and family responsibilities? regarding the character of Abraham? regarding God? This bit of teaching may have been passed on in story form for an indefinite period as men came and went at the well, "Beer-lahai-roi." To what ages would you teach material from this chapter, and with what purpose in mind?

The teacher who made use of the material in **Gen. 17** was evidently a priest. He dwells upon the Covenant, the rite of circumcision; he introduces a new name for God, El Shaddai; he emphasizes the importance of the experience in the life of the patriarch by his change of name, and that of his wife. How are certain religious ceremonies today related to some particular crises in the lives of young people? *E. g.* Confirmation.

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Some very interesting features appear in **Gen. 18-19**: the mystery surrounding the strange visitors; the twofold purpose of their visit; the combined effect upon Abraham; the expression of his conflicting emotions; the graphic description of the disaster. What does the chapter teach?

In **Gen. 21** is pictured the story of a mother's joy (Isaac = "laughter"), a father's dilemma, and a neighbor's problem—the last a story of the "Seven Wells" (Driver). In **vs. 8-21** is found the sequel to **16: 1-16**. Granting a difference between the ethical standards of that day and those of our own time, what should be said of Abraham's conduct toward Hagar? Was it justifiable? Can this story be used in teaching children today? To what end?

The great crisis in the life of Abraham is dramatically set forth in **Gen. 22: 1-19**. Compare with this **Judges 11: 39, 2 Kings 3: 27**. Think of this story as told by a prophet at such a time as is described in **2 Kings 16: 3**. What would be its effect? Or it may have been told at a sanctuary, **Gen. 22: 14**, where in ancient times children had been offered, but in later times rams were sacrificed. What more universal teaching has this chapter? Compare **Heb. 11: 17-19**. Is this a suitable story for small children? Is it wise to teach them that a true parent could think it right to take the life of his child in sacrifice? Will they understand what "burnt offering" means?

Sum up the teachings of **Gen. 23**, bearing in mind that this seems the work of a priestly teacher. What effect would this story produce, told at Machpelah? Has it a value for the teacher today?

In **Gen. 22: 20-24; 24: 1-67; 25: 5-6, 11**, are recounted the last events in the life of the patriarch. Chapter twenty-four presents an exceedingly beautiful picture of an oriental romance. What is the ideal of the family here presented? Notice the vivid, dramatic touches. To what ages will this story appeal? Discuss the wisdom of having a class dramatize and act this story. What would be the value, or the danger, in such an exercise?

The story of Abraham concludes in **Gen. 25**. Make a list of the ideals, hopes, achievements, failures of this life. In what respects was Abraham an ideal father? Study, and record, the crises, or turning points in his life, and show what influences determined action. Sum up the religious teachings and moral lessons from this life.

Make a study of Ur, Haran, Shechem, Bethel, Hebron, Beer-sheba. State the different uses of maps in teaching. What is their value?

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Suggestions for Wider Reading

1. The Story Element in Genesis,
Gunkel, *The Legends of Genesis*, pp. 42-87.
Louise Seymour Houghton, *Telling Bible Stories*,
pp. 135-168.
2. Geography,
George Adam Smith, *Historical Geography of the Holy Land*, pp. 3-90. See index for places.
Kent, *Biblical Geography and History*, pp. 73-81.
Littlefield, *Hand-work in the Sunday-School*, pp. 1-17, 30-54.
3. Biography,
Littlefield, *International Graded Lessons*, First Year Intermediate Course. Teacher's Manual, pp. 6-12.
Fiske, *Boy-Life and Self-Government*, pp. 146-168.
Forbush, *Church Work with Boys*, pp. 8-16.
Matheson, *Representative Men of the Bible*, pp. 110-151.
4. Religious Teaching,
Driver, Bennett, Dummelow; *Commentaries on Genesis*.
Strachan, *Hebrew Ideals*.
Hastings, *Dictionary of the Bible*, Arts.: "Abraham," "Beer-sheba," "Haran," "Shechem," "Ur," etc.

Topics for Study

(See Note under first Topics for Study.)

1. Observe during the week a group of boys or girls, of any particular age. Make a list of all the things you see in their behavior which seem similar in any way to the experiences of Abraham, especially any which suggest religious needs or problems like those

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which confronted Abraham. To which age would the story of Abraham, as a whole, have the strongest appeal? Why?

2. From the appended list of passages actually used as lesson material select those which seem to you best chosen, on the ground (a) of interest to age for which intended, (b) of appropriateness of lesson intended to be taught. (Distinguish here between lesson *title* and lesson *aim*.) Designate any which seem to you positively ill-chosen, and state why.

3. From the same list select one passage for a definite age, and outline the method of preparation and presentation.

Table Showing Use of this Material in Lessons for Different Ages

Biblical Passage	Lesson Title	Lesson Aim
<i>Ages 4-5</i>		
Gen. 21: 8-21.	The Story of Ishmael.	To Show God's Protecting Care.
Gen. 13: 9-10.	Abram and Lot.	To Show the True Spirit of Sharing.
<i>Age 6</i>		
Gen. 13: 1-12.	How Abram Stopped a Quarrel.	To Help the Child to Self-Control.
<i>Ages 7-10</i>		
Gen. 18: 1-16.	God's Messenger to Abraham.	To Make Children Wish to Hear God's Message to Them, and Willing to Obey it.
Gen. 22: 1-19.	The Call of Abraham. Abraham Willing to Offer Isaac.	To Help Children to Obey. To Help Children to Trust God as Abraham and Isaac Trusted.
Gen. 18-22, selections.	The Birth and Offering of Isaac.	To Show that the Path of Obedience is the Path of Blessing.
Gen. 24.	The Wooing of Rebekah.	To Show the Rewards of Obedience.

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Age 13

Gen. 11: 1-9, 31, 32.	The Land Where Hebrew History Began.	To Make Vivid the Times of Abraham.
Gen. 11: 27-25: 8.	Abraham, a pioneer of the Olden Time (followed by a lesson on David Livingstone, Missionary and Explorer).	To Present an Ideal of Faith, to be Followed by a Modern Illustration of the Same Quality of Character.

Age 17

Gen. 12: 1-3.	The Challenge of Life to the Individual.	To Awaken the Student to the Meaning of Life and to a Response to its Challenge.
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STUDY 5. BROTHERHOOD

(A.) JACOB AND ESAU. GEN. 25:21—36:43; CH. 38

Genealogical summaries are frequent in Genesis. They constitute a kind of frame-work in which the material of the book is cast. Compare
Israel among the peoples of Palestine 2:4; 5:1; 6:9; 10:1, etc. They serve to indicate the relationships which the Hebrews sustained toward their neighbors; they also connect the stories which cluster around the great names of Israel's early history into one continuous narrative with a unity of its own.

Thus, the kinship with the Aramæan tribes is explained through their descent from Nahor, Abraham's brother, 22:20-24. Moab and Ammon, the peoples east of the Jordan, were descended from Lot, Abraham's nephew, 19:30. Midian and five other neighboring tribes were traced to Abraham as progenitor, through his second wife, Keturah, 25:1-4. Twelve tribes in north Arabia and east of Israel hold an intermediate position, being descended from Abraham's concubine, Hagar, 25:12-18. The most closely related, and the bitterest rivals, were the Edomites, the descendants of Esau.

Individual or Tribe In the view of these early teachers these nomadic tribes traced their origin to individuals who gave their names to their descendants. It is not always easy, therefore, to say whether the experiences related in these stories are those of persons or peoples. While Edom and Israel,

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whose origins are traced to Esau and Jacob, respectively, were rival peoples, here is the story of the personal rivalry of two brothers, and here are being worked out in the small, the principles of brotherhood which later are to be applied in the large. Whatever else they are, Jacob and Esau are types of character, the embodiment of both faith and failure. Shrewdness may be a characteristic of Jacob's race; it is no less a personal quality. The same may be said of Esau's dominant traits, so vividly sketched.

Story
Cycles

Passing over the figure of Isaac, which emerges but dimly between the more striking personalities of Abraham and Jacob, it appears that the history of Jacob, like that of Abraham, is presented in the form of a group, or cycle, of stories, of which Jacob and his brother Esau are the central theme. Within this group of stories another may be discerned, in which the relations between Jacob and Laban are set forth. Places like Bethel, Penuel, and Mahanaim, the scenes of significant experiences in the life of Jacob, are especially commemorated and in turn may have lent their aid in the preservation of the story until such time as prophet or priest laid hands upon it to serve as the vehicle of his inspired teaching. And here, as previously, may be found explanations of tribal relationships with Israel, through Jacob and his descendants.

Jacob and
Esau

The birth of Jacob and Esau, like that of Isaac, is presented as being due to the special favor of God. What impression would be made upon the Hebrew mind at the thought of these repeated assurances of divine interest in his welfare? And what would be the effect of this whole set of stories regarding Jacob and Esau—would the relations between Edomite and Israelite grow more or less friendly?

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Read **Gen. 25:21-28**. **V. 23** is a fragment of ancient poetry. (Compare **4:23-24**; **9:25-27**.) How would the memorizing and repetition of this verse affect the Hebrew's treatment of Edomites? How would it affect him to be taught that the Edomites once had the right to look upon the land of Canaan as their own, but had forfeited that right through the self-indulgence of their progenitor? **Gen. 25:29-34**.

Their land had not been won, however, without a memorable experience. The account of this experience has been preserved in different versions, so skillfully blended as to be difficult to distinguish. Read very carefully **ch. 27**, keeping in mind the relations of these two rival peoples, yet at the same time thinking of Jacob and Esau as brothers, in their relations to each other and to their aged father and their mother. With which persons does the writer seem most strongly in sympathy? Would an Israelite hearing this story feel pride or shame for his ancestor? To which persons in the story are your own sympathies most strongly drawn? What would be the probable effect of telling this story, just as it stands, to a child today?

Another version of this story, **Gen. 27:46-28:9**, is related directly to **26:34-35**. This narrative expresses disappointment over Esau for mingling Hebrew blood with alien (Hittite) stock, and describes the measures taken to insure the preservation of a pure strain through Jacob. As he sets out in pursuance of this end to seek a wife from among his mother's people, he becomes the recipient of the Covenant promise, substantially as made to Abraham.

With these two explanations of the departure of Jacob in mind read the continuation of the story, **Gen. 28:10-22**. A glance at the map will show the relative positions of Beer-sheba and Haran, and of Bethel, the stopping-place. To appreciate fully the experience here described one should try to realize the feelings of a youth leaving home under such conditions, finding himself alone at night-fall in a strange and wild country. His heart torn by conflicting emotions, fatigued in body, wondering if perchance his father's God really existed here, Jacob lay down to a troubled sleep. Does the anguish of this experience seem to you to atone in any measure for the wrong which Jacob himself had done? Does the suffering which follows sin ever atone for the sin? The first night away from home is a crisis in the life of many a youth, especially if he has left home in consequence

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of misconduct. What important truths are taught in this section? For what age is the teaching best suited? The familiar hymn, "Nearer, My God, to Thee," is a wonderfully beautiful paraphrase of this passage. What use of this hymn would you suggest in connection with the teaching of these truths? Notice the use of the stone, or sacred pillar, to mark the place and serve as a memorial of the experience. Bethel was one of the sanctuaries of Israel, **1 Kings 12: 29**. If the hearts of the worshippers hesitated to accept this royal shrine, what would be the effect upon their enthusiasm to hear there this story of Jacob's experience at Bethel? What makes a place sacred? What is the value of religious symbols?

Jacob and Laban A group of stories now follows in which the central figures are Jacob and Laban. They possessed an immediate interest in that they set forth the early relations between Israelite and Aramæan. From this section of fairly continuous narrative, **Gen. 29-31**, make a list of weaknesses apparent in Jacob's character. Are they the same traits which appeared before his leaving home? Does he show evidence as yet of "repentance"?

Which is represented in the more favorable light, Jacob or Laban? Which one took the initiative in deceit? Is Jacob's conduct justifiable? Suppose it is granted that Jacob's mother was his teacher and Laban, his uncle, his example, was it strange that Jacob should show similar traits? How far do heredity and environment relieve one of responsibility? Do they prevent the penalty which follows the breaking of God's laws? Is the impression given that Jacob prospered with Laban, or not? Does the story teach that it pays to be shrewd, even to the point of deceit? How would you avoid the apparent indorsement of low ethical standards in teaching this story?

Jacob and Esau, Again In **ch. 32** the story of Jacob's relations with Esau is resumed. Jacob is attractive because so human. Here is a crisis which becomes a turning-point. Brotherhood, such as he has practised, has been a failure. Laban is behind him, in no very amiable mood, notwithstanding the covenant between them. Esau is before him, and his feeling toward Jacob can only be guessed. Such a situation after such a past calls for serious reflection.

This state of mind is favorable to a deep spiritual experience. A

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Bethel Jacob discovered that God is present everywhere. At Penuel he is brought "face to face" with God. In this struggle it is Jacob's *will* contending against the divine will. Less vividly, one might say that the good and the evil in Jacob are striving against each other for mastery. What was it that occasioned this struggle then? What new truth was brought home to Jacob? Would it be correct to say that Jacob was "converted" at Penuel? How does his experience at Penuel differ from the earlier one at Bethel? What is suggested by the giving of a new name? What is conversion? In the subsequent history of Jacob notice whether there is ever any recurrence of Jacob's besetting sins.

In **1 Kings 12: 25** it is said that Jeroboam built Shechem and dwelt therein, and that "he went out from thence and built Penuel." One may easily imagine that these stories of Jacob would be feelingly told there. (Compare **Gen. 33: 18-20**.) This passage, **32: 32**, contained also the reason usually given to explain why the Jews do not eat of the thigh muscle.

Compare Jacob's lameness with Paul's "thorn in the flesh." Also with Paul's description of the struggle continually going on within him, **Rom. 7: 14-25**. Compare also Stevenson's story of Dr. Jekyll and Mr. Hyde. Would you give this story to a class to read in connection with the story of Jacob?

The meeting of Jacob with Esau is described in **ch. 33** with genuine pathos. Are any new qualities apparent in Jacob? How has brotherhood gained in meaning?

The narrative in **ch. 34** discusses the relations between the Israelites and the Canaanite tribes—a matter of more immediate interest to them than generally to us.

The chastening hand of sorrow falls upon Jacob, **Gen. 35**. The birth of Benjamin costs the life of Rachel, and another spot of earth becomes enshrined in holy memories. In this chapter also the priestly teacher adds new significance to the stories which cluster around the sanctuary at Bethel, and summarizes the family history of Jacob. The note regarding the death of Isaac, **35: 27-29**, is difficult to harmonize with **27: 2, 25: 26**.

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Suggestions for Wider Reading

1. The Story Element,
Gunkel, *The Legends of Genesis*, pp. 88-122.
Louise Seymour Houghton, *Telling Bible Stories*,
pp. 174-179.
2. Geography,
George Adam Smith, *Historical Geography of the Holy Land*. See Index.
Hastings, *Dictionary of the Bible*. Arts.: Bethel, Haran, Paddan-Aram, Penuel, Shechem, Mahanaim, Jacob, Israel, Esau, Edom, etc.
3. Social Meanings,
Wallis, *Sociological Study of the Bible*, pp. 38-48.
4. Religious Teaching,
Driver, Bennett, Dummelow, *Commentaries on Genesis*.
Matheson, *Representative Men of the Bible*, pp. 152-173.
Thomson, *Life and Times of the Patriarchs*, pp. 159-208.
Wallis, *Sociological Study of the Bible*, pp. 62-82.
5. The Child,
Coe, *Education in Religion and Morals*, pp. 196-225, 239-267.

Topics for Study

(See Note under first Topics for Study.)

1. Write a sketch of the character of Jacob (thus far studied) as an illustration of *will-development*. Point out, (1) The forces which acted upon him, shaping character, *e. g.* heredity, environment, etc. (2) The reaction Jacob made toward these influences, *i. e.* did he yield to them, or resist them? (3) The part which

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religion played in his development, especially in connection with crises in his life.

2. State the truths which seem to you to be taught by the stories in these chapters.

3. Watch for the appearance of any Jacob- (or Esau-) traits in some child or youth of your acquaintance. Indicate how you would use any of the material of these chapters, either directly or indirectly, for correcting faults, or strengthening character.

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STUDY 6. BROTHERHOOD. (CONTINUED)

(B.) JOSEPH. GEN. 37-50

Stories of
Joseph

With the exception of ch. 38, which sets forth the origin and history of certain Israelitish clans in the south and reflects very primitive moral standards, the narrative of Genesis flows on to the end without serious interruption. In these chapters the supreme interest centers in Joseph. Taken in their broader aspect, the stories of Joseph make known the migration of certain Hebrew tribes from Canaan and their settlement in Egypt. But in their more personal aspect they present a picture of family life amid primitive conditions that is faithful and suggestive. Especial emphasis falls upon the contrasted ideals of brotherhood. The narrative is one of the most dramatic, beautiful and humanly natural to be found, not only in the Bible, but in any literature. As Driver remarks, "No doubt the story was told again and again by Hebrew rhapsodists at the fireside of Hebrew homes." Apparently two versions have been skilfully interwoven, which may account for the fact that the same person (or people), is designated by different names; for example, Israel and Jacob, Judah and Reuben, Ishmaelite and Midianite.

Keeping in mind that this is a description of family relationships, read Gen. 37. What weaknesses appear in Jacob's? in Joseph's? in his brothers'? Was the feeling of Joseph's brothers toward him natural? Was it justifiable?

Consult the charts of childhood previously referred to and try to

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determine at what age it is characteristic of youth to "dream." What is the duty of teacher, or parent, toward the dreamer?

Make a list of qualities of character developed in Joseph through adversity, **Gen. 39-40**. Note especially his behavior in the face of sudden and great temptation. How may the wise teacher, or parent, help to fortify the boy or girl against similar temptation? An Egyptian romance, "The Tale of the Two Brothers," presents a remarkable parallel to the story of Joseph. (See Driver, *Commentary on Genesis*, p. 336.)

In **ch. 41**, note the combination of circumstances which gave Joseph his opportunity. First, the Pharaoh at this time in Egypt is believed to have been one of the Hyksos kings. These were Asiatic invaders who held Egypt for over 500 years, and were expelled about 1600 (?) B. C. Their capital was at Zoan in the northeastern part of the Delta, about 35 miles north of Goshen. These kings were of a race remotely akin to the Hebrews. Second, Joseph's experience in prison. Third, his behavior before Pharaoh. In the development of Joseph, which holds the more prominent place, heredity or environment? Do these two wholly account for Joseph? From a modern point of view was the public policy attributed to Joseph commendable? Why?

In **ch. 42-45**, is splendid material for the study of the principles of brotherhood. Make a list of the qualities most strongly emphasized in Joseph; also, in his brothers. Point out those features in the story which seem particularly "artistic," *i. e.*, which give special satisfaction in reading. Compare the story of Joseph with the story of Ulysses. Certain noble qualities of character appear in each. Compare the scene where Joseph's dealing with his brothers is described with the corresponding one where the suitors of Penelope meet their just retribution; which brings out more clearly the ideal of justice? which the ideal of mercy? (See extract from sermon by Dr. Lock, in Driver, *Commentary on Genesis*, pp. 320-1.)

Trace the journey of Jacob as described in **Gen. 46: 1-7**. In **ch. 46-47**, what filial characteristics appear strongly in Joseph? Study carefully the new system of land tenure described in **Gen. 47: 14-27**, and its effect upon economic conditions. What is the modern name for such conditions? What would be the judgment today upon such a nation as England, for example, if a similar plan were to be inaugurated?

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The Last Days of Jacob The account of the last days of Jacob is very affecting. After his long and troubled career, note the peaceful surroundings amid which he passes away. Imagine the satisfaction with which the Hebrew would listen not only to this story of the close of the Patriarch's career, but would also follow the description of the well-known characteristics of kindred tribes. The dignity with which the story closes, **Gen. 50**, is most impressive and appropriate.

The Book of Genesis, as a Whole The book of Genesis is itself a unit. What is its central thought or message? What different kinds of material have been noted? Did the teacher who produced the book *create* all the material in it, or did he use material previously existing, shaping it to suit his teaching purpose? Give reasons for your conclusion. What was his teaching purpose as seen in the book as a whole?

Compare, and contrast, the characters of Abraham, Isaac, Jacob, Joseph. Which is the noblest of them all? which the most human? which the most lovable? which most available for the teacher? By what adjective would the character of Abraham best be described? Jacob's? Joseph's?

If Joseph represents the Hebrew ideal of success, what qualities are represented as essential to success? How does he compare with the Christian ideal?

Suggestions for Wider Reading

1. The Story,

Gunkel, *The Legends of Genesis*, pp. 123-160.

Louise Seymour Houghton, *Telling Bible Stories*, pp. 179-189.

The Story of Ulysses, in *The Children's Hour*, Vol. 3, pp. 351-391.

Bird, *Joseph the Dreamer*.

Hale and Hall, *Biblical Dramas*, *The Story of Joseph and his Brethren*.

2. Commentaries,

Driver, Bennett, Dummelow, on *Genesis*.

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3. History,

Breasted, *A History of the Ancient Egyptians*, pp. 173-189.

4. Geography,

Kent, *Biblical Geography and History*, pp. 87-97, 106-107.

5. Biography and Teachings,

Matheson, *Representative Men of the Bible*, pp. 174-195.

Strachan, *Hebrew Ideals*, pp. 87-167, in Part II.

Hastings, *Dictionary of the Bible*, Arts.: Dreams, Egypt, Famine, Goshen, Ishmael, Joseph, Judah, Midianite, Reuben.

Topics for Study

(See Note under first Topics for Study.)

1. Select some child of your acquaintance who seems to you to need a lesson which can be conveyed through the story of Joseph. Select such portion of the story as seems appropriate for your purpose. Write out carefully and learn the portion selected, being careful to retain all features which make the story vivid and appeal to present interest, but to free the narrative of any irrelevant or ambiguous elements. Choose a favorable opportunity with an appropriate atmosphere and tell the story to the child, and note the effect: (1) upon his interest and attention; (2) upon subsequent conduct. If for any reason you are disappointed at the result, try to discover the reason; was the story ill-chosen for the child you selected? Was it haltingly told? Did it lack point? Was the point too obvious? Hand in both the written story and your own criticism of it on this week's report sheet.

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2. The story of Joseph is highly dramatic. Discuss the wisdom of having a class of boys dramatize and present the story of Joseph. What value is there in such dramatic presentation? What dangers are to be guarded against, and how? Boys of what age would you select? Why?

CHAPTER III. THE EARLY STRUGGLE FOR
FREEDOM
EXODUS AND NUMBERS

CHAPTER III. THE EARLY STRUGGLE FOR FREEDOM. EXODUS AND NUMBERS

STUDY 7. LEADERSHIP. EX. 1-15

In passing from Genesis to Exodus one is conscious of a decided change of atmosphere. The story of the fortunes of Israel in Egypt continues, but evidently a considerable period of time has elapsed. The ruling dynasty is different, the Hyksos kings have gone, "Egypt for the Egyptians" expresses the new sentiment and the foreigner suffers oppression. The romance and mystery which surround the patriarchal age give place to the confusion and conflict of an industrial era. The problem of Exodus is no longer that of the individual and his faith; it is not so much the problem of the home, and of the proper relation between husband and wife, parent and child, brother and brother. It deals rather with the wider relations of men in society; the relation of servant to master, of workman to overseer, of subject to king. Here is to be fought out the battle of freedom, under the leadership of a man of faith. In the study of these chapters the teacher should frequently ask the questions: At what age do such conflicts between the individual and the established order of society begin to grow acute? What definite suggestions for the solution of these difficulties are offered here?

It will be noticed that while the problem of freedom is here presented, it is presented in the concrete rather than the abstract. The issue is between individuals, but interests are involved which extend beyond the

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individual; they are interests of tribe or clan, espoused or incarnated in the *leader*, who leads not because elected or appointed but because of his conviction of responsibility to right wrongs.

As the reader turns the leaf into the book of Exodus he is struck also by the more extended nature of the narrative. Information grows more abundant as one approaches more nearly to contemporary days. With Moses, even infancy is important for the light it sheds upon later life and character. Later incidents are more numerous, and are recorded at greater length than is the case with the patriarchs of Genesis. The teacher, therefore, must cultivate the habit, in himself and in the pupil, of reading rapidly and of searching for the broader teachings of an entire section. This wider view need not, however, cause one to overlook the values in certain shorter passages or episodes for special purposes, some of which will be suggested, while others will occur to the attentive reader.

The Hour and the Man

The opening chapter of Exodus contains a brief statement of the situation out of which the difficulties arose and passed to an acute stage. It is thought that this, like the Genesis narratives, is made up of three distinct versions which have been harmonized, one version circulating among the people of the Southern kingdom, Judah; another in the Northern kingdom, Israel; and a third of priestly origin. The desire to preserve all these in permanent form, to serve as teaching material in religion and patriotism for the Hebrew people, is believed to have led to their combination into one continuous narrative.

Notice the reference to a change of rulers, which probably marks the expulsion of the Hyksos kings and the restoration of Egyptian rule. It seems not unlikely that the Pharaoh here mentioned was Ramses II, who became king, at eighteen years of age, about 1300 B.C. and reigned until about 1234 B.C. He conducted extensive building operations of a military character. The store cities, Pithom

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and Ramses, are thought to be identical with two recently discovered, of similar name, to the northeast of Cairo. (See Stereographs by Underwood & Underwood, N. Y.)

Having set forth this acute situation the narrative goes on to relate, in dramatic connection, the circumstances attending the birth of him who should be the future leader of his people, **Ex. 2: 1-10**. This beautiful story has a wonderful fascination for childhood. What is its religious message? For what ages is it most appropriate and why? The significance of education is implied in the touch contained in verse 10. The man and the need are brought together in **Ex. 2: 11-22**. This is the first hint as to the nature of the new leader. What traits of character appear in this encounter with the Egyptian? Was the act of Moses justified under the circumstances? Does the author suggest, or imply, anything as to its moral quality? In connection with subsequent readings consider what bearing this incident has upon the future development of Moses.

The next section, **Ex. 2: 23-3: 22**, is worthy of the most careful study, to determine: 1. The circumstances which led up to the experience of Moses; 2. The precise nature of that experience—*i. e.*, in its subjective, spiritual aspects; 3. The significance of it for Moses in his after life and work; just what influences and acts flowed from this incident?

Compare this experience of Moses with those of Jacob at Bethel and at Peniel. Point out the fundamental differences in their motive and effect upon the *will*.

Some perplexities are met with here. *E. g.* The father-in-law of Moses is spoken of as Reuel, **Ex. 2: 18**, and again as Jethro, **Ex. 3: 11**. The apparent inconsistency is probably due to the fact that here again two versions of the same narrative are blended. Sinai, **Ex. 19: 1-4**, and Horeb, **Ex. 3: 11**, are similar variant names of the same thing.

Note the crisis occasioned by the death of the Pharaoh. The new king of Egypt was Merneptah. (McNeile, *The Book of Exodus*, p. 13.) How would such an event affect a person with the temperament and character of Moses?

Was it natural, or a mark of weakness, that Moses should hesitate about undertaking the leadership of his people? Try to think of

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another character in history face to face with a similar crisis, and compare his behavior with that of Moses.

What do you conceive to be the real significance of this new name for God, "I am that I am"? (See commentary.) Do you see any necessary connection between this name and the religious intensity of the Hebrew people? It will be well to keep this in mind while studying their subsequent history.

Note the manner in which obstacles were removed, one by one, from the path of Moses toward leadership. How was he finally assured of his duty? Try to imagine the problem which confronted him after he had been brought to consider the possibility of leadership. How does one *begin* to exercise leadership? How does one gain a following, a constituency? How did Moses introduce himself to his people? With what reception did he meet?

The
Beginnings of
Leadership

In Ex. 6 those incidents are narrated which would seem of special importance to a priestly teacher. Notice the reference to the Covenant relation previously set forth in connection with the story of the patriarchs. This sense of Covenant-obligation is one which was often impressed by the priestly teacher. Note also the detailed reference to priestly names and orders, and to the preeminence of those who practise circumcision.

The section, Ex. 5-15 (exclusive of ch. 6), should be read continuously. We need not stop, for our purpose, to analyze the various types of narrative. Make careful note of the methods by which Moses sought to liberate his people, and of their effect upon Pharaoh. What psychological process is observable in Pharaoh himself? Does his attitude indicate that he was controlled by superstition, or by expediency? Does Moses win his recognition of, or allegiance to, Jehovah?

What would be the effect upon the Hebrews to hear again and again these stories of the struggle of Moses for the deliverance of his people, told at the recurrence of the Passover Feast? Will the same effect be produced upon our children today by the same stories? Why? When would you tell them—*i. e.*, have we any occasion which corresponds to the Passover? Does this make any difference in the value of the stories?

In teaching, would you make use of the detailed description of the

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plagues? For what ages? What results would you expect? Would you seek explanation of these in natural conditions in Egypt attendant upon the overflow of the Nile, or narrate the story simply as it stands without comment? Why? What would you do if members of your class demanded further information or explanation?

Suggestions for Wider Reading

1. Introduction,

On the historical aspects of the book of Exodus,
see McNeile, *The Book of Exodus*, pp. cvi, ff.

2. Geography,

Kent, *Biblical Geography and History*, pp. 97-114.

3. History,

Wade, *Old Testament History*, pp. 98-109.

Breasted, *A History of the Ancient Egyptians*,
pp. 303-344.

4. Social Conditions and Social Teachings,

Brown, *The Social Message of the Modern Pulpit*,
pp. 1-144.

5. Child Study,

Forbush, *The Boy Problem*, pp. 26, 56, 61, 115.

6. Religious Teaching,

Bennett, McNeile, Dummelow; Commentaries on
Exodus.

Hastings, *Dictionary of the Bible*, Arts.: Egypt,
Exodus, Merneptah, Moses, Pithom, Ramses.

Topics for Study

(See Note under first Topics for Study.)

1. *a.* Study the charts at the end of the book and write down any characteristics or needs which may be met by the material, **Ex. 1-15.**

b. Classify the material in these chapters according to the types indicated in the chart.

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c. From the chart, on "Race Epochs," select one into which these stories in Exodus would seem to fit. From the same chart, determine the "boy epoch" to which your class, or some boy of your acquaintance belongs, and select the material which you think appropriate for him.

2. In a certain lesson course are found the following lessons:

A Mother Hiding her Baby, Ex. 1: 22; 2: 1-10.

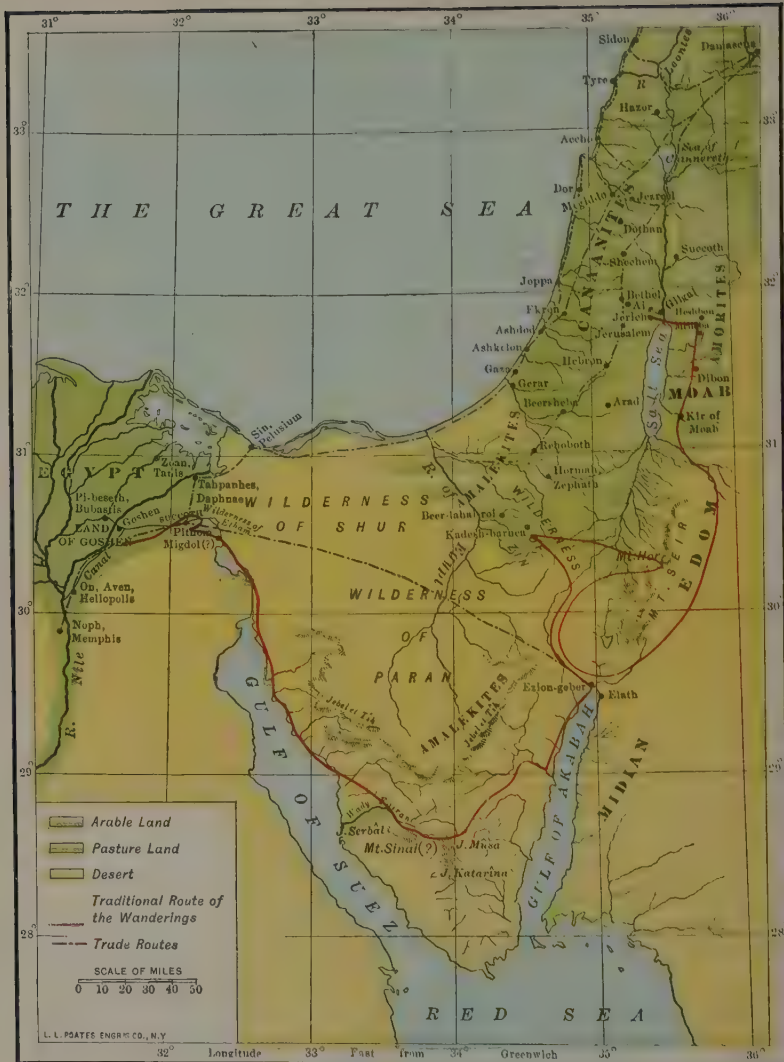
Moses, the Prince who Chose Exile, Ex. 2: 11-22, Acts 7: 17-29, Heb. 11: 24-27.

Moses, Emancipator and Lawgiver, Ex. 3: 1-15; 5: 1-8; 12: 21-27; 14: 5-7, 10-14. Acts 7: 30-38; Deut. 34: 1-7.

For what ages would these lessons respectively be appropriate?

What would be the *aim* of each lesson?

Indicate briefly how you would treat this material in each case, and present it to the pupil.



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PERIOD OF THE WILDERNESS WANDERINGS (1200-1150 B.C.)

THE STRUGGLE FOR FREEDOM

STUDY 8. THE DISCOVERY AND DEFINING OF DUTY

EX. 16-40

The vicissitudes through which the Hebrew tribes passed in their wanderings from Egypt to Palestine are recounted at length in the remaining chapters of Exodus and in Numbers. It will not be possible to dwell in detail upon these experiences. We may hope, however, to notice some of the permanent values which remained not only to enrich the life of the Hebrew people but to become the possession of mankind.

The
Wilderness
and its
Discipline

It would be hard to exaggerate the importance of the change from the manner of life which the Hebrews led in Egypt to that which they were to enjoy in Palestine. In the former case we may think of them as a sort of unorganized, gipsy-like horde of enslaved Bedouins or wandering desert tribes. After we see them established in Palestine they live a more settled, agricultural life, in which are to be found many of the institutions, social and religious, which belong to such a type of civilization. A wide distance stretches between these two conditions; it is the distance which must be traversed by society between the stage of the wild Indian and the cowboy, and that of law and order. The period of wilderness wanderings may be regarded as the providential opportunity for the Hebrews to achieve some measure of self-control and social order. Escaping now from the oppressive authority of Egypt it was necessary for them to develop anew some machinery of government, however crude. It is not

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strange that the methods by which this was accomplished made a profound impression upon the race.

These experiences cluster about Mt. Sinai, or Horeb, as it is sometimes called. Indeed, one-third of all the Old Testament material centers, it is said, in this spot. Here it was that the idea of responsibility, to God and to fellow-men, came to authoritative, though not necessarily final, expression. The social need is well suggested in **Ex. 18**, especially **vs. 13-27**.

Read **Ex. 18: 1-27**, **Deut. 1: 9-18**. This presents a picture of the process by which the tribes became slowly organized and by which laws, like those in *The Book of the Covenant*, were evolved.

Not only is it necessary to have some form of organization; there is equal need of some formulated statement of individual rights and duties.

The Decalogue Read **Ex. 20: 1-21**. Write out in brief form the separate commands. Which of these are distinctly religious? Which are ethical? For what conditions in society are these most appropriate? Are they all of equal significance? At which ages are they the most pertinent in the life of the individual?

Compare with **Ex. 20: 1-21** the version in **Deut. 5: 1-27**. What similarities and differences are to be noted? On the basis of the similarities, what seem to be the most important elements in these formulations of duty? How do you account for the differences? (See commentaries.)

An Ancient Law Code The section, **Ex. 21-23**, is commonly called "*The Book of the Covenant*," **Ex. 24: 7**, and is regarded as a very ancient document. This "*Book*" is made up of "*Words*," *i. e.* direct commands defining duty toward God and in connection with the ritual, *e. g.* **Ex. 20: 1 ff.**; and of "*Judgments*" or "*Ordinances*" **Ex. 21: 1 foll.**, which are regulations of a civil, criminal or humanitarian nature.

Probably all of these, in their present form, are the product of

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1 long development. The different *motives* for the Decalogue commands as given in Ex. 20 and Deut. 5 indicate this. Also, a careful reading of the groups of laws in The Book of the Covenant will reflect the process by which they arose; the decision of a concrete case, which became a "precedent" or universal rule, by which other varieties of the same class of cases were decided and classified. Note especially Ex. 21: 2-6, 7-11.

A most interesting line of study has been opened up in recent years through the finding in 1902 of "The Code of Hammurabi" a set of laws promulgated by this Babylonian king living about 1900 B. C. As this code is of much earlier date than the laws in Exodus which resemble it in many ways, there has been much speculation as to the relation of one to the other. The student is referred to Hastings, *Dictionary of the Bible*, extra volume.

Other Decalogues It is not unlikely that the decalogue form was frequently employed as an aid to the memory. Many have thought that a *decalogue of ritualistic commands* is to be found in Ex. 34: 27-29. Read the verses in the following order, and restate the commands in decalogue form; vs. 14a, 17, 18a, 19a, 20c, 21a, 22a.c, 25, 26a, 26b. Are these as significant for us as for the Hebrews? Why?

Other Laws Other commands of fundamental ethical importance are scattered through the books of Leviticus and Deuteronomy, as well as Exodus. A list may be made up from the following passages: Lev. 19: 11, (Three commands): Ex. 23: 8; Ex. 20: 12 and Lev. 19: 3; Ex. 22: 28 (Cf. Acts 23: 5; Lev. 19: 32; Ex. 23: 1; Lev. 19: 16, v. 17 and v. 18; Lev. 19: 14; Deut. 15: 7-8; Deut. 22: 1-14; Lev. 18: 3, 24, 30.) (Read Adler, *Moral Instruction of Children*, pp. 137-139.) For what ages are these commands most appropriate? Is there in the life of the individual a period of transition between a restless, roving habit and a more quiet, orderly condition, and if so, when? What are the arguments for and against the memorizing of lists of precepts? If memorized, by what means are they to be made effective in life: in other words, how would you *teach* the commandments? What other commandments would you add to this list? What motives for obedience can be found and how presented? Are the *motives* given in Deut. 6: 10-15,

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20-25; 7: 6-11 such as will appeal to the youth of today? How can they be restated so as to come closer to the life of the present? This is sometimes said to be a "lawless age"; by what means is this spirit to be counteracted?

Worship and Ritual A large section of the book of Exodus, ch. 25-31, is devoted to a detailed description of the tabernacle, its furniture, ritual and priesthood. It is easy to see that this material would be of utmost importance in the eyes of a priestly teacher. Read the section rapidly, making note of such portions as seem to you suited to the needs of pupils today, and of the aim you should have in using them as teaching material.

Aside from the immediate values in the material itself, what suggestions come to you as to the purpose of religious forms, the place which ritual ought to occupy in life, and ways in which the growing child should become acquainted with them? Are forms useless, or indispensable? What value, and what dangers, are associated with ritual? How may the symbolism of religious ritual be made full of meaning and kept vital?

The Hebrew made no distinction between state and church, the religious and the secular. His laws were all religious. Was this an advantage to character, or a disadvantage? Why? How may men today be taught to feel a keen sense of responsibility to God for daily, and civic, conduct?

The carrying out of the commands so minutely given in Ex. 25-31 is described with equal minuteness in Ex. 34: 29-39; 43, and Lev. 1-8. What effect would this elaborate recital have upon the Hebrew?

The Teaching of Exodus as a Whole What is implied in the *arrangement* of the book of Exodus, with its description of a leader, reared provisionally for his great task; his first efforts at leadership and his first success; the statement of fundamental laws, civil and religious; and the large space given to a description of the place and method of worship?

Study this section and classify the legal requirements under the following heads. 1. The sanctity of human life and the means taken to safeguard it. 2. The recognition of slavery, *i. e.*, bond-service. 3. The status of woman. 4. The reverence for age and parenthood.

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5. The responsibility for injuries to the person, intentional and unintentional. 6. Property rights. 7. The inclusion of religious, ceremonial and civil commands in the same list, as alike binding. 8. The provision for fair trial and judgment. 9. The emphasis upon humanitarian interests.

In the chart at the end of the book, giving a Summarized View of Educational Periods, for the boyhood and girlhood period, "receptivity" is given as a salient characteristic. The "mode of control" is said to be by "authority." In the next chart, it is suggested that the proper material for instruction at this period should describe "duties"; that the lesson may take the form of "law"; and that the emphasis should be placed "*not* upon form or system, but upon *practical application in every-day life*"; and should aim at "the formation of right habits." In the chart on Race Epochs, relating particularly to boys, this is called the "gang" period; the need is that of "comradeship," i. e., persons must learn to control their wills so as to live happily *together*; religious development should take the direction of "habits"; allegiance is naturally acknowledged to the members of the "gang." It is suggested that the "prototype" of all this is found in "The Tribal Period."

Does your experience bear out these statements? Does the material in the book of Exodus seem to you to describe such conditions? On the theory that "the roving spirit" possesses young people at this period, what suggestions come to you from the study of Exodus? How far should the teacher encourage loyalty to one's gang?

Suggestions for Wider Reading

1. Child Study and Methods of Teaching,
Rowe, *Habit-Formation and the Science of Teaching*,
pp. 1-94, and 235-256.
Adler, *Moral Instruction of Children*, pp. 131-140.
2. Geography,
Kent, *Biblical Geography and History*, pp. 115-123.
3. History,
Wade, *Old Testament History*, pp. 110-154.

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4. Social Meanings,
Brown, *The Social Message of the Modern Pulpit*,
pp. 145-293.
5. Biography,
Matheson, *Representative Men of the Bible*, pp.
196-217.
6. Teachings,
Commentaries,
On *Exodus*; McNeile, Bennett, Dummelow.
Hastings, *Dictionary of the Bible*, Arts.: Book of
the Covenant, Decalogue, Exodus, Hammurabi,
Moses, Sinai, Tabernacle.

Topics for Study

(See Note under first Topics for Study.)

1. In a course of study for children of about nine or ten years is found this lesson: *The Rash Act of Nadab and Abihu*, Ex. 24: 1; 28: 1; Lev. 8: 30; 9: 22-24; 10: 1-11. The pupil is also asked to read Lev. 8: 30; 9: 22-24; 10: 1-11.

Does this seem to you suitable material for this age? Why? or, why not?

State the aim you would try to accomplish if you were to teach this lesson, and suggest an appropriate memory text.

2. Study carefully again the charts at the end of the book.

State your convictions as to when the habits of honesty, fidelity, patience, obedience to law, and worship (private or public) should be formed.

Select from the material studied in Exodus such passages as would be suitable for use in the teaching of these habits, and indicate which habit you have in mind in the making of each selection.

CHAPTER IV. SELF CONTROL AND SOCIAL
ORDER
NUMBERS, JOSHUA, JUDGES



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PERIOD OF THE HEBREW SETTLEMENT OF CANAAN (1150-1050 B.C.)

CHAPTER IV. SELF CONTROL AND SOCIAL ORDER

NUMBERS, JOSHUA, JUDGES

STUDY 9. HISTORY IN RETROSPECT. SELECTIONS FROM NUMBERS AND JOSHUA

In the previous chapter the exodus and the wilderness experiences were viewed from the standpoint of the development of a people. If one were, however, to assume the actual viewpoint of the book of Numbers, especially the early chapters, and of the book of Joshua, he would find himself looking in the opposite direction, *backward* rather than *forward*. In the one case one seeks answer to the questions, "What was the nature of the experience through which the Hebrews passed?" and "What did they make out of these experiences?" To us, this is a fascinating line of inquiry. To the Hebrew, however, another type of question was more significant, especially in the mind of prophet or priest, solicitous that his people should be loyal to the social and religious institutions of Israel. These, therefore, were the questions which he was ever at pains to answer: Whence came these institutions, these rites, these laws, these customs? How did they arise? Why observe and preserve them? What authority lies back of them? The first ten chapters of Numbers, for example, describe the organization of the Israelites for the march through the wilderness, and in such a manner as to give it almost the character of a solemn religious procession. Details of worship and ritual, stereotyped

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formulae, and elaborate statistics abound. It is as though the priestly teachers, looking back upon the wonderful history of their people, recognizing the great service performed by Moses and the authority which flowed from his name to all subsequent religious observances, unconsciously projected back into this earlier history the customs, the ceremonial, the ritualistic regulations of their own much later time. In other words, these sections of narrative show the *result* rather than the *process* of history.

A much simpler picture, and more consistent with the crude, undisciplined state in which the tribes actually were, on emerging from Egypt, is presented in connection with some of the incidents recorded in the later chapters of the book of Numbers. According to this narrative, the life of the Israelites centered about Kadesh, a sacred shrine on the southern boundary of Canaan not far from Sinai. In the midst of a fertile oasis, well supplied with water and pasturage, this was naturally attractive to a people of nomadic habit. From the perusal of these incidents it is evident that social organization and social order needed first to be *achieved*.

The location of the headquarters is described in Num. 10: 33-36. The problem of providing *food* regularly for the company is presented in Num. 11: 4-34 (with parallels in Ex. 15 and 16, Deut. 8). The problem of the *water supply* in Num. 12: 16, Ex. 17: 1-7 (with parallels in Num. 20). In Ex. 17: 8-16 is described a conflict with the Amalekites who, located near Kadesh, opposed their progress toward Canaan. Here, also, Joshua is introduced into the narrative. A third problem arose in connection with the *land* itself—how were they to gain possession of it? In the story of the spies, Num. 13: 17-

¹ For present purposes it will be necessary to pass over the book of Leviticus⁸ and the first nine chapters of Numbers, which are all devoted to the detailed recital of laws.

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31, 14: 1-8, is an early account of their first efforts at reconnoitering. (Parallels in Deut. 1: 20, and Num. 13: 1-16.) In Num. 14 is revealed the essentially undisciplined condition of the people and their *inability to work out a task together*. These are fundamental social problems. At what age in the development of the individual does he come face to face with them; the problem of food, drink, dwelling-place and cooperation with other members of society? What suggestion toward the solution of these problems is offered in these passages?

The first real advance is recorded in Num. 20: 14-22, 21: 4-9. Here the Israelites come in contact with Edom, against which they are unable to prevail. (Parallel accounts in Deut. 2 and Num. 33.) After having (presumably) learned from these new neighbors some of the arts of war they advance further toward the East-Jordan land. Num. 21: 11-20 (Deut. 2: 8-23, Num. 33: 41-49).

With the actual conquest of this territory, resulting from the defeat of the Amorites and Ammonites, the Israelites enter upon that change which was destined to mean so much for their race—the change from a nomadic to an agricultural life. In Num. 21: 21-31 is preserved the story. In this connection the story of Balaam is introduced. Num. 22-23. The significance of this change, with its problems of new relationships, is suggested in Num. 25: 1-5, where the temptation to assimilate the customs and adopt the religious rites of the conquered is already encountered. The remainder of the book is mainly from the point of view of the priestly teachers.

What suggestion is offered in these chapters as to the dangers which attend the change from one home, one environment, one occupation, one atmosphere, to another? What has religion to do with such a change? How may religion be kept strong and pure? What religious problems are suggested in the story of Balaam? (See Bible Dictionary or Commentary.) What significance has the story for religious teaching?

The same type of narrative is met with in the book of Joshua which is found in Numbers. The first twelve chapters contain a description of the conquest of Canaan, which illustrates again the tendency of the prophetic teachers unconsciously to lose sight of the fact that

Joshua,
and the
Conquest

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conditions familiar to them then were the outcome of a slow process of development. According to the book of Joshua the conquest of Canaan was as simple as the following out of a pre-arranged program. The program was entrusted to Joshua, whose accession to leadership is related in Josh. 1: 1-18.

Tracing the Steps Study rapidly through this first section of the book, making note of the steps in Conquest, as narrated in Josh. 2: 1-24; 3: 1-5: 1; 5: 2-12; 5: 13-6: 27; 7: 1-26; 8: 1-35; 9: 1-27; 10: 1-43; 11: 1-15; 11: 16-12: 24; 21: 43-45. With this study follow upon the map the steps as described, locating Jericho, the passage of the Jordan, Gilgal, Ai, Gibeon; then following the Israelites as they turned into southern Canaan, to Hebron, Bethel, Goshen, the Arabah.

The Allotment of Territory In ch. 12-19 is given a summary of the campaigns of Joshua and a description of the formal assignment of territory. Study these chapters with the map, but realizing that these territorial divisions are somewhat ideal. Mark out upon the map, so far as practicable from the description, the areas occupied by the different tribes.

It has been suggested that these records which define the location of the different tribes were collected at a period when the Israelites had suffered exile from their native land. As they returned to their own country to reclaim their possessions it became necessary to establish titles, and an effort was made to trace back to Moses and Joshua the data which memory and tradition could supply. If this be true, consider the effect which would be produced upon the reader, or listener, as the prophetic or priestly teacher recounted the narrative of Joshua.

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Concluding Narratives

The last chapters of Joshua describe the manner in which the religious life of Israel was provided for after the conquest; the transfer of the religious center from Gilgal to Shiloh, Josh. 18: 1 (Compare Judges 2: 1); the establishment of cities of refuge, Josh. 20; the building of altars on Mt. Ebal, Josh. 8: 30-35, and by the Jordan, Josh. 22: 9-34. The book concludes with a solemn "farewell address," Josh. 23: 1-24: 28, and with the account of Joshua's death and burial at Shechem. These last two chapters set forth the Hebrew ideals of conquest and of religion. Of what kinds of danger does the writer seem most clearly conscious? How are these to be overcome?

The Teacher's Use of Numbers and Joshua

Now make a list of the episodes and incidents in the books of Numbers and Joshua which seem to you most significant for teaching purposes. Keep in mind the use which the Hebrew teacher would make of this same material, and ask yourself how differently we must regard some of these facts in the light of intervening history, and especially of the teaching of Jesus Christ—for example, the entire conception which lies back of the ban and the incidents described in Josh. 7: 1-26. What elements will appeal to boys, especially? Would you recommend that the narrative be given them as it stands, or that selections be made from it and placed in their hands? How would you help them to discriminate between some of the standards of that day and the standards of Jesus? What are some of the wholesome moral and religious lessons taught in these books and to what ages will these make their strongest appeal?

Suggestions for Wider Reading

1. Geography,

Kent, *Biblical Geography and History*, pp. 124-135.

2. History,

Kent, *A History of the Hebrew People. The United Kingdom*, pp. 49-70.

Wade, *Old Testament History*, pp. 165-189.

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3. Biography,
Matheson, *Representative Men of the Bible*, pp.
218 ff.
4. Social Meanings,
Wallis, *Sociological Study of the Bible*, pp. 86-97.
5. Teachings,
Commentaries on *Numbers*, Gray, Kennedy,
Dummelow.
Hastings, *Dictionary of the Bible*, Arts: Achan,
Ai, Balaam, Ban, Canaan, Conquest, Gilgal,
Jericho, Jordan, Joshua, Kadesh, Numbers,
Shechem, etc.

Topics for Study

(See Note under first Topics for Study.)

1. Prepare a character sketch of Joshua, comparing him with Moses; *a.* As to his preparation; *b.* His qualities of leadership; *c.* His religious influence.
2. Point out the respects in which Joshua is fitted to be a model for youth today.
3. Compare Joshua's "Farewell Address" with that of George Washington; which has more universal significance and why?

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STUDY 10. UP FROM ANARCHY. THE BOOK OF JUDGES

The book of Judges offers the teacher a fruitful and suggestive field. It is made up of a series of episodes which seem to come freshly out of the life of the people. As one turns the pages of this book it is as though Moses, the Ten Commandments, the Tabernacle, Joshua and the Conquest of Canaan had not been, so innocent apparently are the actors in these scenes of what has been set forth in the previous books. Here we seem to be again among the people, torn by crude and elemental passions, in the throes of their own evolution. Here is a striking illustration of the fact that it is one thing to formulate a law or a principle, and quite another thing to make it dominant in life. Logically, it may seem proper to state the principle, then trace the development of its influence upon the life of a people. Practically and historically, a law ordinarily reaches the stage of enactment only when society has already attained that level where it demands the law and is ready to work for its enforcement. In any case, whether of society or the individual, law and order must be *achieved* in experience as well as *enjoined* upon tables of stone or in statute-books. In the book of Judges one is permitted to watch the process by which law and order are being achieved.

An interpretation of the stories in the book of Judges may be found in the oft-recurring formula: **ch. 2: 11-23.** Compare **3: 7, 12; 4: 1; 6: 1; 10: 6; 13: 1.** The explanation of the conditions here described

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is offered in the following passages: ch. 17: 6; 18: 1; 19: 1. What term do we apply to such a situation as is here described? After reading the book of Judges frame a definition of the term "judge" as here employed. Keep in mind during the reading the use which the teacher may make of this material.

The Struggle for a Home	It is evident from a study of the first chapter of Judges, that the Hebrews came into actual possession of Canaan only after long and stubbornly contested conflict. Apparently the settlement in Canaan was but the first step in a process of adjustment and amalgamation, during which it was frequently problematical as to whose characteristics should predominate—those of the Hebrews, or of the peoples among whom they dwelt. Compare 2: 22; 3: 4 and 3: 1-3 for the writer's theory.
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In the section, Judges 2: 6—16: 31, is related a series of episodes which serve as illustrations of the main thesis of the book, and which may be regarded as pictures of life in the process of achieving social order. It is likely that these stories of the early Hebrew heroes were told at firesides in both the northern and the southern kingdoms, and that these have been combined together in the present book of Judges.

Who the "Judges" Were	In Judges 3: 5-6 is described the intermingling of the Israelites with the peoples already occupying the land. The religious effect of such intermingling is suggested in v. 7. The seriousness of the struggle and the uncertainty of its outcome are set forth in 3: 8-10. The "deliverers" who were raised up and are called "judges" were really chieftains who won their following by reason of their physical strength and prowess in battle. They were champions of the Jehovah worship and of the traditions which Israel had inherited.
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Trials of Strength	Note the succession of conflicts described. Locate on the map the scenes of battle; Mesopotamia, 3: 10, or Aram-naharaim may be a mistake for Edom—the region to the S. E. of Judah; Moab, 3: 12; Ammon, 3: 13; Philistia, 3: 31.
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A Decisive Victory

Two accounts are given of the victory of Deborah over Sisera, Judges 4 and 5. The first is in prose, the second in poetry. In reading, try to visualize the picture. Just what was the nature of Deborah's leadership and the occasion which called it forth? Chapter 5 is a war-song, thrilling and beautiful, probably the oldest literary unit in the Bible. What is the value of these two chapters, to the teacher, as a picture of life? What religious values are here? Would you select either, or both of these chapters as teaching material, and if so, for what age? Why?

Conflict with Midian

In the picture of the conflict between Israel and Midian, ch. 6-10, notice the location, the occasion of conflict, the method by which a leader is found for the emergency, the leader's method of gathering a following, and the outcome of the campaign.

Notice also the discussion as to *how widely* the authority of Gideon should be recognized, 8: 1-3, 22-23. After Gideon's death, what course was followed in securing a successor? Two versions seem here to have been interwoven. Ephraim's opposition is reflected in the parable of Jotham, and forecasts the jealousy existing between the northern and southern clans of Israel.

If a teacher were to have in mind a "gang" of boys with its "gang-leader," what instructive parallels to present-day experience may be found in this story of Gideon? What is really achieved through Gideon's leadership? What use may be made of this story in teaching? What are its religious values and for what ages best adapted? Compare, Forbush, *The Boy Problem*. (See references below.)

Ammon and Philistia

The story of Jephthah, chapters 11 and 12, is somewhat confused in present arrangement, due no doubt to the combining of different versions and perhaps of different narratives. It is a pathetic story, but one may discern a crude, indiscriminating sense of honor. In what ages does the teacher meet a similar type in child development? Would the narrative of Jephthah be helpful in such a case? How should it be presented? Read, for the above, Felix Adler, *Moral Instruction of Children*, page 139. Do you agree with his position? Why?

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**Samson,
and the
Philistines** The stories of Samson, Judges 13-16, come out of the period of transition between the settlement of Canaan and the movement toward amalgamation of the tribes into a nation. It is sometimes stated that these stories are without religious or ethical value. What values do you find here? Samson has been frequently compared with Hercules; what points of similarity and contrast are noticeable? Was he a hero? What did he really accomplish for his people? Does he deserve the more credit or condemnation? Why should these stories have been included by prophetic teachers in their collection? Would you use them in teaching? If so, for what purpose?

**An
Appendix** In ch. 17-18, and 19-21, is a picture of primitive worship and equally primitive morality. These are not closely related to the rest of the book and are often referred to as an "appendix." The story of the Danites may refer to events earlier than the death of Joshua (Compare Josh. 19: 47), while the sanctuary set up by the Danites at Dan, 18: 30-31 seems to have been destroyed by the Philistines near the close of this period of the judges (Compare Jer. 7: 12-15). What are the religious and moral ideas and ideals underlying such conduct as is here described? How do these compare with those held by boys at certain ages? Which ages? Is there any suggestion in these chapters as to the proper methods for the further development of crude religious and moral ideas? Read Jane Addams, *Twenty Years at Hull House*, pp. 17-18, for a picture of primitive and instinctive worship.

Make a list of the qualities possessed by Deborah, Gideon, Jephthah, Samson, and any other characters described in the book of Judges which would entitle them to rank as *heroes*. If we may regard the stories in this book as reflecting the *ideal of heroism* as held by the Hebrews, what were the essentials of a hero? Do these satisfy us today? What needs to be added? or subtracted? or substituted?

Now study carefully the chart, Boy Ideals, at the end of the book. Are these stories of Judges suitable material for the use of the religious teacher today? Will they tend to make a boy more, or less, combative? Will they tend to make him exalt unduly physical strength? Is it best to choose a story which reflects simply the ideal a boy already has? If *not*, how shall the teacher make his "point of contact"? If *so*, how shall he elevate the boy's ideal? Are these stories suitable for girls? Why?

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The book of Ruth may be read in this connection. This fascinating "idyl," as Dr. Moulton has called it, stands somewhat by itself among the Old Testament books. Some have thought that its purpose was to answer queries as to the ancestry of David, Ruth 4: 18-22; others have suggested that it may have served a purpose in softening Jewish prejudice against foreigners. Compare Ezra 9: 10-12; 10: 2-17. At all events, the story was undoubtedly told and retold at Bethlehem in Judah and charmed many a circle of Hebrew listeners with its dramatic beauty.

Study the book carefully to discover what social and religious institutions and customs are mentioned or implied, and what ethical obligations are recognized. What is the chief influence of the book upon character? To what sex and age will it make strongest appeal? Would you undertake to have a class dramatize and act this story? Why?

Suggestions for Wider Reading

1. Child Study and Pedagogy,
Coe, *Education in Religion and Morals*, pp. 252-254.
Forbush, *The Boy Problem*, pp. 15-16, 20-26, 45-46, 60-65, 148-157.
Fiske, *Boy Life and Self-Government*, pp. 155, 159, 163, 205-237, 241-275.
Adler, *Moral Instruction of Children*, pp. 139-142.
2. Story Telling,
Louise Seymour Houghton, *Telling Bible Stories*, pp. 190-216.
3. History,
Kent, *The United Kingdom*, pp. 49-83.
Wade, *Old Testament History*, pp. 191-212.
4. Geography,
Kent, *Biblical Geography and History*, pp. 136-139.

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5. Social Meanings,

Wallis, *Sociological Study of the Bible*, pp. 98-113.

6. Teachings,

Commentaries on *Judges* (and *Ruth*), Moore, Thatcher, Dummelow.

Hastings, *Dictionary of the Bible*, Arts.: Deborah, Ephod, Gideon, Jephthah, Judges, Micah, Ruth, Samson, Sanctuary.

Myers, *The Old Testament in the Sunday School*, pp. 60-62.

Hale and Hall, *Biblical Dramas*, *Ruth*.

Topics for Study

(See Note under first Topics for Study.)

1. Make a study of a boy, or group of boys, and prepare a list of boy ideals, so far as you can discover them.

2. Select, from the story of Gideon, such material as seems to you suitable for a lesson; state the age for which intended, the aim of the lesson, and outline the method of treatment and presentation.

Alternative Topics

1. Make a study of a girl, or group of girls, and prepare a list of girl ideals, so far as you can discover them.

2. State for what ages you would use the book of Ruth, indicate any portions of the text you might desire to omit, state the aim of the study and outline the method of treatment and presentation. How would you seek to make the teaching effective in character and life?

CHAPTER V. THE MAKING OF A STATE

I SAMUEL

CHAPTER V. THE MAKING OF A STATE

STUDY 11. BEGINNINGS. 1 SAM. 1-14

The books of Samuel contain the record of events which are comprised within the limits of about one hundred years. The books of Kings carry the story on over four centuries more. In this period which covers, roughly speaking, five hundred years, may be traced the steps by which the Hebrew people achieved for themselves a civilization, including all that is implied in social, civic and religious order. They accustomed themselves to a settled life of agriculture; they learned how to live together in communities, devising means for safeguarding individual rights and for securing the common safety; they studied the methods of surrounding peoples, adopted some of them, adapted some, and discarded others. Indeed their chief problem during this period was to decide as to how far they should go in the imitation of customs amid which they found themselves. There were bitter controversies and struggles over the question of a king and over matters connected with religion and worship. Now we may discern the accents of the opportunist, favoring a policy of selection and adaptation and compromise, and again we hear the vigorous tones of seer and prophet, counselling independence and faith, originality and idealism.

A New
Period in
Israel's
Life

During these 500 years there came the one opportunity of the Hebrew people—a brief period of a century, more or less, when vigorous and aggressive youthful enterprise found

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itself in possession of a fruitful soil and, for this brief space, unhampered by outside interference. It is one of the marvels of history that such extraordinary influences should have proceeded forth from so small a country as Palestine. From this little area, of about the size of New Hampshire, have gone out into the world three great types of civilization,—Jewish, Moham-
medan, Christian. All trace their beginnings back to Judaism, and the golden age of Judaism is the age of David. Conditions called for leadership, and in David were found the qualities essential at that moment, while the great nations east and west who were in the habit of exploiting this little strip of fertile land were temporarily preoccupied with other matters.

**Our Interest
in This
Period** This period is particularly significant to the teacher, not only because the roots of our own life may be traced back to it, but because here may be seen unfolding the life of a people as it emerges from barbarism into civic and religious maturity. Here are scenes and incidents which will prove to be useful teaching material for any age and stage of development, for the little child, the growing boy or girl, the youth on the threshold of life, or the serious man of affairs. But the period as a whole is significant, because it parallels that period of youth when the individual is passing out of childish irresponsibility into the full tide and current of adult life. The teacher, therefore, should read these books with this thought constantly in mind, conscious first that they form a part of the section of Old Testament literature called "The Prophets," and are intended to present historical incidents as illustrative of religious truths; and, second, the teacher should read with the thought of his pupil in mind, asking himself what are the experiences, the perplexities, the temptations, the hopes and

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the failures recorded here which find their counterpart today in the life of the pupil, and how these books may be used to help bridge safely this chasm between child and man.

Our Sources of Information The names by which the books of the Old Testament were grouped indicate clearly that they were regarded as books of instruction. "The Torah" (ordinarily translated "The Law") comprised the first five books of the Bible, commonly known as "The Five Books of Moses" or "The Pentateuch." But the word *torah* comes from a verb meaning *to point out*, and is equivalent to the word *teaching*. The Books of the Law may be regarded therefore as Books of Teaching, and the product of the literary activity of prophets and priests. Although it has seemed best to defer the detailed study of Leviticus and Deuteronomy until a later time, they form no exception to the rule that these books of the law are books of teaching.

The next division of the Hebrew Bible was called "The Prophets," and the books in this section were grouped under two heads, "The Former Prophets," including Joshua, Judges, and the books of Samuel and Kings; and "The Later Prophets," comprising the writings of the Major and Minor Prophets. It is significant, therefore, that these books of Joshua, Judges, Samuel and Kings, which we often refer to as historical books, were considered by the Hebrews to be prophecy, i. e., *teaching*. And it is fair to assume that the books of Samuel, for example, contain such extracts from the records of this important epoch in the history of Israel as seemed to the prophets to suggest indispensable religious lessons. In other words, we have in these books *the prophets' interpretation of the religious significance of Israel's history*.

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The Books
of
Samuel

In 1 Sam. 1 to 14 the interest centers about the personalities of Samuel and Saul. Israel's leaders hitherto have been distinctly of the religious type. Moses and Joshua were priests, prophets, teachers, warriors—all in one. The judges, while primarily fighting men, were still victorious because they were fighting the battles of Jehovah. But now that Israel is settled in Palestine, the people are face to face with the problem of political organization. The old clan groups are inadequate to meet the dangers from hostile attack; they must combine in the interest of safety. The example which other peoples set before them is that of a political unity, a state or principality, with a king at the head. Hence the dilemma in which the people found themselves: unity of the tribes, organization there must be, but how would this affect the prerogatives of the religious leader and teacher? It is the last stage in the process of adjustment in passing from the nomadic life of the desert to the settled life of agriculture, and the question at issue is, How much of the old must be sacrificed for the sake of the new?

A Picture
of Hebrew
Piety

The first section of the book is introduced by 1 Sam. 1: 1-3, a story of the childhood of Samuel which is most charming in its artless simplicity. Make a list of the most striking religious values in this story. Compare with the story of the infancy and youth of Moses. What lessons are there here for (1) the little child? (2) the youth? (3) the parent? Notice the picture of the sanctuary and of its relation to the rural communities.

The prayer of Hannah, 2: 1-10, makes reference to Hannah's special circumstances only in v. 5 while v. 10 refers to a condition to which Israel had not yet attained. In itself, however, the psalm is full of beautiful sentiment. Compare with it the Magnificat, Luke 1: 46-55.

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The Ark and its Fortunes

The next succeeding chapters, 1 Sam. 4: 1-7: 1, consist of stories of the Ark and its fortunes. The decline of the influence of Eli and the impending danger from the Philistines form the necessary background against which the figure of Samuel as king-maker is to be outlined. Notice the effect of the Ark, the physical symbol of Jehovah's presence, upon the Philistines. What religious teachings are available from this section?

Divergent Estimates of Monarchy

Read ch. 7 to 12. Notice that here are reflected views of prophet and king which are somewhat conflicting. Now read the section in the following order:

1. 1 Sam. 7; 8: 1-22; 10: 17-24; 12: 1-25.

2. 1 Sam. 9: 1-10: 16; 11: 1-11, 15; 13: 2-7, 15-18, 23; 14: 1-46

52. A careful comparison of these two series of readings suggests the wavering in the popular mind as to the place which the prophet and the king should respectively occupy. It may be that the first series, antagonistic to the monarchy, was put to practical use in the teaching of the prophets during the period of the exile, after the experience of the monarchy had proved so disastrous. Taken as they stand, the two pictures supplement each other. The teacher should distinguish carefully between these groups of narrative in selecting material for teaching, in order that his own impression may be made sharply and clearly.

Study the passages closely to discover, 1. The reason for the demand for a king. 2. The qualifications which Saul possessed. 3. The manner of his selection. 4. The manner in which Saul secures recognition as leader and king. 5. The power and rights of the king. 6. The relation between king and prophet. 7. Traces of superstition in the life of the people. 8. The popular idea of religion. 9. The character of Samuel and his real influence in Israel. 10. The reason for the break between Samuel and Saul. 11. The real service rendered by Saul to his people.

In 1 Sam. 14: 24-46 is a description of the *taboo*. Read the passage carefully. What light is here thrown upon the Hebrew conception of sin?

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Suggestions for Wider Reading

1. Geography,
Kent, *Biblical Geography and History*, pp. 136-146.
2. History,
Wade, *Old Testament History*, pp. 213-238.
Kent, *The United Kingdom*, pp. 101-122.
3. Social Meanings,
Wallis, *Sociological Study of the Bible*, pp. 114-119.
4. Story-telling,
Louise Seymour Houghton, *Telling Bible Stories*,
pp. 217-232.
5. Biography,
Matheson, *Representative Men of the Bible*, pp
239-260.
6. Teachings,
Commentaries, *On Samuel*, Smith, Kennedy,
Dummelow.
Hastings, *Dictionary of the Bible*, Arts.: Ark, Eli,
Ephod, the Lot, Philistines, Prophecy, Prophets,
Priest, Ramah, Samuel, Saul, Shiloh, Taboo.

Topics for Study

(See Note under first Topics for Study.)

1. Make a study of the story of Samuel as an illustration of the value of home religion. Write a brief paper upon the principles illustrated in his religious training.

2. Prepare a lesson (in writing) on 1 Sam. ch. 1-3. Supposing the lesson to be intended for boys and girls of about eleven years of age, show clearly the aim and method in presentation.

3. How would you suggest that the following hymn might be used in connection with the teaching of a lesson on Samuel—for what age, and in what part of the day's program, and with what purpose in view?

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Hushed was the evening hymn,
The temple courts were dark;
The lamp was burning dim
Before the sacred ark;
When suddenly a voice divine
Rang thro' the silence of the shrine.

O give me Samuel's ear,
The open ear, O Lord,
Alive and quick to hear
Each whisper of thy word;
Like him to answer at thy call,
And to obey thee first of all.

O give me Samuel's heart,
A lowly heart, that waits
Where in thy house thou art,
Or watches at thy gates;
By day and night, a heart that still
Moves at the breathing of thy will.

O give me Samuel's mind,
A sweet, unurm'ring faith,
Obedient and resigned
To thee in life and death,
That I may read with child-like eyes
Truths that are hidden from the wise.

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STUDY 12. ISRAEL A NATION. 1 SAM. 15-31

The prophetic teachers of Israel found much in the early history of the monarchy with which to admonish their countrymen. When their kings were adopting the extravagant customs of contemporary rulers, building up armies and navies, intermarrying with foreigners, introducing elaborate feasts and corrupt ceremonies in the name of worship, and taxing the people heavily to provide the expense, it was natural and easy to trace these abuses to their source in the early days of the monarchy.¹

Story
Sermons

Two Points
of View

The prophets consistently opposed the luxury and sensuality of the later days. The materials for vigorous sermons were at hand in the stories of those stirring times which had been preserved to them, and which they now interpreted in forceful messages centering in the personalities of Saul and David. The prophetic point of view is clearly indicated in 1 Sam. 8:10-18. To the prophets the antithesis between the two ideals of national life could be discerned even in those formative days. On the one hand was the ideal of a state in which the authority of Jehovah was everywhere supreme, an authority expressed through the "Word" of the prophet, to which even kings must bow. On the other hand, there was the ideal held by contemporary peoples, according to which authority was vested in a ruler who was valiant in war, the leader of armies, and whose government rested upon such force as he was able to command.

¹ For a picture of these conditions see 1 Kings 4:20-28; 7:1-12; 10:14-29; 11:1-11; 12:1-15.



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A State in Process of Making

Back of these interpretations of history by religious teachers it is possible to follow the steps by which the state gradually came to be. Regarding their history from this angle one may appreciate in a measure the seriousness and complexity of the problems of adjustment with which Israel was confronted.

Clan Amalgamation

First came the necessity for clan amalgamation. The petty rivalries and jealousies, a reminiscence of which appears in the criticism of Gideon by the Ephraimites, **Judges 8**: 17, had to be overcome and the separate interests must become fused in a common, larger interest.

Outside Pressure

The incentive to such amalgamation came from the pressure of a common foe, and more especially from the Philistines. These latter, a warlike people, inhabiting five fortified cities along the western coast of Palestine, were a constant source of dread to the as yet unorganized Hebrews. It was the aggression of these adversaries which compelled the Israelites, in desperation, to find common cause under the leadership of Saul, a movement of which a sympathetic account is given in **1 Sam. 9-11**, as already noted above. This pressure, exerted from without, produced an effect similar to that which took place in modern days in the union of the American colonists against England.

Absorption of Existing Civilization

In the course of this unifying process, however, the Hebrews gathered up into themselves certain racial elements which they found already in possession of Palestine, the memory of whom is preserved under the term "Amorite." It appears that the victories over the

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Amorites were largely in the *hill-country*,¹ the inhabitants of the valleys remaining unconquered. The book of Judges deals largely with the conflicts in the hills. The story of Gideon describes an attempt at union between the hill-dwellers at Ophra and the valley-dwellers at Shechem, an attempt which ended in failure.

Saul's
Failure

While the strength of the Philistines was being exerted to widen the breach between Amorite and Israelite, Saul did not prove to be the man to unite them. The second section of **1 Sam.**, chapters **15-31**, traces not only the steps toward Saul's downfall, but also the rise of his successor, under whom the blending of these two elements was finally accomplished. The narrative consists of a series of vivid and often highly dramatic episodes, or "hero-tales" as we might call them, in which are recounted the exploits of the youthful shepherd boy. These tales set forth in most interesting and effective manner qualities of character which have endeared David not only to his own people but to those of all time as well. And in this later section of the book the prophetic writers are at even less pains than in the earlier portion to bring the various episodes into perfect harmony of detail.²

The Crisis
in Saul's
Reign

The adverse judgment upon Saul is immediately apparent in **1 Sam. 15**. Here are clearly manifest the two underlying elements in Israel's life, sharply antagonistic to each other: the religious party, represented by Samuel, zealous, uncompromising; and the political party, less scrupulous, and less stable, represented by the military type with whom Saul became more and more closely identified. The crisis

¹ See for a discussion of this point, Wallis, *The Sociological Study of the Bible*, p. 106.

² Some of these differences of detail are so puzzling indeed that the translators of the Hebrew text into Greek, the LXX, apparently gave up the attempt at harmonization and omitted whole sections altogether.

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came through a conflict of authority, Samuel having commanded the utter destruction of the spoil obtained from the robber bands of Amalekites, 15: 3—a command which Saul deliberately disregarded, 15: 9, his act calling forth the prophet's fierce denunciation, 15: 22, and v. 28. The passage also suggests other religious practices opposed by the prophets, 15: 23. The sequel follows in the anointing of David in 1 Sam. 16: 1-13. Read carefully this section and compare it with the description of Saul 9: 1-2—which is the finer type of manhood? What are the characteristics of ideal manhood according to these descriptions?

David at
the Court
of Saul

In three different passages David is introduced, 16: 1-13, 16: 14-23, and in 17: 12-31, 55. Independent origin may well account for the divergence between 16: 21f and 17: 55f. Make a study of each passage by itself. In 16: 14-23 the perplexities in Saul's position are beginning to weigh heavily upon him, inducing melancholia. David is introduced to relieve the malady.

David
and
Goliath

In 17: 1-11, 32-40, 42-54 is given one of the most thrilling, as well as one of the most difficult, stories in the Old Testament. (Compare 2 Sam. 21: 19). The narrative sets forth clearly the insolence and humiliation which the Israelites had to endure at the hands of the Philistines. Probably no story in the Bible has a stronger appeal to certain ages of childhood. Analyze the story carefully. What is the secret of its appeal? To what sex and age will it be most fascinating? What religious results would you expect to produce by telling this story? What qualities in David as here set forth would endear him to his people?

David
and
Jonathan

David is again introduced at court—17: 55—18: 5. (Compare 16: 21.) In this section also mention is made of the affection which sprang up between David and Jonathan, who enter into the covenant of blood-brotherhood. The story of this friendship, whose development should be carefully studied in subsequent chapters, is one of the most beautiful preserved in any literature. Read in this connection 20: 1-42, 23: 15-18, 31: 1-13. To which ages will the story make its strongest appeal? What are the elements of an ideal friendship as here set forth? What lessons may be taught from the story?

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The next section, 18: 6-30, may be read in the following order: 18: 6-16, 20-29; and 18: 17-19, 29, 30.

David's Popularity What is your judgment regarding David? Was he seeking through the exercise of his popular gifts to undermine Saul's kingdom and gain it for himself? Or was he wholly innocent and unconscious? The reflex effect of all this upon Saul is set forth in 19: 1-10. (Compare 18: 10-11) David's loyalty to the religious party is suggested in the account of his visit to Samuel at Ramah, 19: 18-20:1. The antagonism of Saul pursues him thither only to be transformed into a fit of ecstasy at which those who saw it wondered.

David an Outlaw From this time on David is forced to remain in hiding from Saul. Various episodes are recounted, in which his skill is clearly manifest and his resourcefulness in eluding danger and in managing men. He first throws himself upon the hospitality of the priest at Nob, 21: 1-9, with ready wit inventing an errand, professing religious zeal and obtaining food and the sword of Goliath. A treacherous Edomite, spying near, brought down upon the priests at the sanctuary the wrath and vengeance of Saul, 22: 6-23. From the tragic occurrence David gains the loyal following of Abiathar, the priest's son, who made his escape from the attack of Doeg.

The magnanimous treatment of Saul by David is recounted twice in connection with different circumstances, in 23: 1-14, 26: 1-25 and also in 23: 19-29, 24: 1-22. Study these sections carefully, in the order mentioned, and with the map at hand. What qualities in the character of David are here brought out which from our point of view are commendable? What contrast is drawn between David and Saul? Point out any qualities in David which show his mastery of men. What kind of men were attracted to him? How is their loyalty to him to be explained? In what ways did the experiences of these days contribute toward David's future success as king? Does he appear to be conscious of the bearing of his acts upon the question of his future?

David and Boy Life The great majority of boys, between the ages of ten and sixteen, belong to some "gang"—a group formed spontaneously, whose members are devotedly loyal to some one of their number as leader. The "gang" seems

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to be the result of a common impulse toward achievement or conquest and is held together by the admiration of common ideals. That member is leader who most nearly embodies these ideals and, conversely, the life of the gang is wholesome or otherwise in proportion to the nobility of its ideals and of its hero. To elevate the gang it is necessary to elevate their ideals, and to do this one must gain the sympathy and cooperation of the leader.

What do you find in the life of David and his band of outlaw followers analogous to the experience of a gang of boys? What do you find in David that is worthy of the emulation of the leader of a gang? What do you find here that would interest a group of boys between ten and sixteen years of age? How would you try to present this material to them and win their attention and interest? What aims would you have in mind and what lessons would you try to teach them? In what ways would you expect to see results manifesting themselves?¹

**David as
Freebooter** A further step in the strengthening of David's position and influence is described in 25: 1-44. The passage presents a vivid picture of primitive conditions, showing how property was exposed to the attacks of freebooters, the danger of defying these attempts at blackmail, and the methods of diplomacy sometimes employed. Under these conditions, however, certain fine qualities appear in David, whose course of procedure brings him at length, at the death of Nabal, into possession of new resources and power. In studying the passage make a note of the qualities in David which indicate strength. Would his conduct find justification according to present ethical standards? Would you use this story for moral and religious teaching? For what age? To teach what lesson or lessons?

**David
and the
Philistines** The remainder of the book of 1 Samuel describes the working out of the Philistine problem, in the course of which the kingdom of Saul comes to an end and David finds himself advanced to the kingship over a united people.

¹ The stereograph views of Palestine prepared by Underwood and Underwood, New York, will be found especially helpful during this period.

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**David's
Extremity
his
Opportunity** The story of David's introduction to the Philistines is told in **1 Sam. 27: 1-12**. With this may also be read **21: 10-15** (and also the account in **1 Chron. 12: 1-22**). To David's favorable connections with Jezreel and Carmel are now added possessions at Ziklag, of which he is made a sort of feudal lord by Achish, King of Gath. Thus he is welcomed as an ally, howbeit not everywhere regarded as above suspicion.

The test comes on the occasion of an invasion of Israel by the Philistines, **28: 1-2; 29: 1-11**. Despite expressions of mutual confidence between David and Achish, owing to the distrust of the Philistine commanders David is discouraged from going up with them. Returning to Ziklag he finds that it has been pillaged by the Amalekites, whom he pursues and punishes. **30: 1-31**. What further qualities of character are disclosed in this story? What evidences of statesmanship does David exhibit?

**The Decline
of Saul** From this time forward the fortunes of Saul and his house steadily wane. His own apprehension is apparent in his superstitious attempt to gain advice and support from the spirit of the prophet, Samuel, **1 Sam. 25: 1, 28: 3-25**. It is a pathetic sight to behold the king, whose reign had begun so auspiciously, now the dupe of a shrewd medium or ventriloquist.

Saul's gravest fears are soon realized. He escapes, through suicide, the ignominy of death at the hands of his enemies, while Jonathan and two other sons perish in battle on Mt. Gilboa. **31: 1-13**. The judgment of a later generation upon Saul and his reign is summed up in **1 Chron. 10: 13**. Thus came to an end the house of Saul, but out of the ruins arose a new king, who now, with extraordinary tact, addressed himself to the task of welding together the clans of Israel. While the full story of David's work may not be considered here in

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detail, the spirit of the man, and his greatness in this hour of crisis, are clearly indicated in the dirge which is here credited to the Book of Jashar, (i. e., the Upright).

2 Sam. 1: 18-26.¹

Weep, O Judah!
Grieve, O Israel!
On thy heights are the slain!
How have the mighty fallen!
Tell it not in Gath,
Declare it not in the streets of Askelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised exult.
Ye mountains of Gilboa, may no dew descend,
Nor rain upon you, O ye fields of death!
For there was the shield of the mighty cast away,
The shield of Saul, not anointed with oil.
From the blood of the slain,
From the fat of the mighty,
The bow of Jonathan turned not back,
The sword of Saul returned not empty.
Saul and Jonathan, the beloved and the lovely!
In life and in death they were not parted;
They were swifter than eagles,
They were stronger than lions.

Suggestions for Wider Reading

1. Geography,
Kent, *Biblical Geography and History*, pp. 147-156.
Littlefield, *Handbook in the Sunday School*, pp. 30-54, 76-85.
2. History,
Wade, *Old Testament History*, pp. 239-245.
Kent, *The United Kingdom*, pp. 123-136.

¹Translation by Kent, *Students' Old Testament*.

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3. Social Meanings,
Wallis, *Sociological Study of the Bible*, pp. 120-140.
4. Story-telling,
Louise Seymour Houghton, *Telling Bible Stories*,
pp. 232-237.
5. Biography,
Matheson, *Representative Men of the Bible*, Vol. II.,
pp. 172-194.
Deane, *David*, in "Men of the Bible" series.
6. Teachings,
Commentaries on *Samuel*,—Smith, Kennedy, Dum-
melow.
Hastings, *Dictionary of the Bible*, Arts.: Achish,
Amorite, Aphek, Ashdod, Askelon, Carmel,
David, Divination, Ekron, En-Dor, Gath, Gaza,
Giant, Gilboa, Goliath, Jezreel, Jonathan, Magic,
Nabal, Philistines, Sorcery, Ziklag.
Hale and Hall, *Biblical Dramas, David and Jon-
athan, David the King*.

Topics for Study

(See Note under first Topics for Study.)

1. Make a comparative study of David and Jonathan as types or ideals of friendship. Which character is the more noble? Why?
2. From the material studied in this chapter select such as would be appropriate for *one lesson* for children from *nine to twelve* years of age, and *one lesson* for young people from *twelve to sixteen* years of age; give to each lesson a suitable *title*, and state the *aim* of each one.
3. Young people admire the character of David more than any other in the Old Testament. Give five reasons to account for this fact.

APPENDIX I

A TEACHER'S REFERENCE LIBRARY

A TEACHER'S REFERENCE LIBRARY

In cases where the individual student is unable to provide himself with all the books suggested in these studies it will often be possible for the church or Sunday school to secure them as a part of the permanent reference library, or the public library may be willing to supply them.

If the list must be reduced to the lowest terms it should include at least a good commentary and a Bible dictionary. The *Commentary on the Holy Bible* in one volume by Dummelow will be found very satisfactory so far as it goes. The small volumes of *The New Century Bible* are compact, clear, scholarly, and sufficiently full for the ordinary student. In this series Bennett has written on *Genesis*, Kennedy on *Numbers* and *Samuel*, Thatcher on *Judges* and *Ruth*. More elaborate and erudite are the volumes in the *Westminster* series. Driver has written an excellent exposition of *Genesis* and McNeile of *Exodus*. The treatment of *Numbers* by Gray, of *Judges* by Moore and of *Samuel* by Smith, in *The International Critical Commentary* are likewise exhaustive.

A Dictionary of the Bible by Hastings, in the one-volume edition is strongly to be commended. Another good dictionary is the *Standard*, also in one volume. The five-volume edition of Hastings' is desirable and rewarding for those who are willing to devote some time to the study.

A few books on biblical literature, history, biography, geography, and sociology will be of great assistance.

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Among the more general works the following may be mentioned; Moulton, *The Literary Study of the Bible*; Clarke, *The Use of the Scriptures in Theology*; Vernon, *The Religious Values of the Old Testament*; and Grenfell's little book, *A Man's Helpers*. Gunkel, in *The Legends of Genesis*, has given a helpful discussion of the various kinds of stories in this wonderful book, and of their relationships. Somewhat similar material though differently handled is to be found in Ryle, *The Early Narratives of Genesis*. Mrs. Louise Seymour Houghton has written suggestively of the religious uses of Old Testament Stories in her book, *Telling Bible Stories*. Bird has told the story of *Joseph the Dreamer* in charming and vivid style.

Among histories one would wish to include Breasted, *A History of the Ancient Egyptians*; Wade, *Old Testament History*; and Kent, *A History of the Hebrew People, The United Kingdom*.

Matheson, in *Representative Men of the Bible*, has given most helpful biographical sketches of Old Testament characters. Strachan has treated of *Biblical Ideals* in personalized fashion. Thomson has a little volume on *Life and Times of the Patriarchs*. The volumes on Abraham, David, and Moses in *Men of the Bible* series are full and suggestive.

George Adam Smith's large volume, *The Historical Geography of the Holy Land* is still without a peer in point of fulness and interest. Kent has a smaller and more convenient treatment, *Biblical Geography and History*.

A fresh and stimulating volume is *The Social Message of the Modern Pulpit*, a modern and suggestive interpretation of Exodus by Dean Brown in his Yale Lectures. Wallis has given us a wider sweep of history in his book, *Sociological Study of the Bible*.

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Perhaps most helpful of all for the teacher will be the readings from the volumes on Child Study and Pedagogy. *Principles of Religious Education* by G. Stanley Hall and others; *Education in Religion and Morals* by Coe; *The Child and His Religion* by Dawson; and *Moral Instruction of Children* by Adler, are all suggestive and fundamental. Special subjects are well treated by Forbush, *The Boy Problem*, and *Church Work with Boys*, and by Fiske, *Boy Life and Self Government*. Littlefield has a useful book on *Handwork in the Sunday School* and St. John on *Stories and Story Telling*. Rowe's volume on *Habit Formation and the Science of Teaching* is thorough and reliable. Hale and Hall in *Biblical Dramas* have prepared for dramatic reading the stories of Joseph, Moses, David, etc. Myers has a valuable study for the teacher in his volume, *The Old Testament in the Sunday School*. In this he has sought to state the educational principles in accordance with which the biblical material must be analyzed for teaching purposes and has suggested appropriate selections for each age of childhood.

APPENDIX II

CHARTS OF CHILDHOOD

1. Summarized View of Educational Periods
2. Analysis and Adaptation of Lesson Material
3. Boy Epochs and Race Epochs

APPENDIX

SUMMARIZED VIEW OF THE EDUCATIONAL PERIODS*

Period of development	Approximate age limits	Salient characteristics	Mode of control
Early childhood	2 or 3 — 8	Activity	Suggestion
Boyhood and girlhood	8 — 12 or 13	Receptivity	Authority
Early adolescence	12 or 13 — 15 or 16	Self-assertion	Example
Middle adolescence	15 or 16 — 18 or 19	Unselfish feeling	Direct appeal
Late adolescence	18 or 19 — 24 or 25	Reason	Argument
Adult life	24 or 25 —	Utilitarian effort	Experience

* Prepared by Prof. Edward P. St. John.

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ANALYSIS AND ADAPTATION OF LESSON MATERIAL*

The biblical material may describe or suggest:—	The lesson may take the form of:—	The emphasis should be placed:—	Educational aim
Events	Story	<i>Not on historical connection but moral and religious implications</i>	Culture of the instinct-feelings
Duties	Law	<i>Not on form or system, but practical application in everyday life</i>	Formation of right habits
Virtues	Biography	<i>Not on events of a man's life but the development of his character</i>	Formation of personal ideals
Exhortations	Appeal with guidance	<i>Not on superficial response, but on genuine social service</i>	Culture of the altruistic feelings
Principles	Discussion	<i>Not on mere expression of opinion, but on real search for truth</i>	Formation of a philosophy of life
	Investigation	<i>Not on conditions, but on causes and means of correction</i>	Guidance of Christian activity

* Prepared by Prof. Edward P. St. John.

No.	Stage of Boy Life	Age Limits	Characteristics	Will-Progress	Religious Development	Allegiance	Racial Prototype
0	Infancy	Years 0-3	(Before Self-Consciousness)	Self-Discovery		(Blind)	Pre-Historic Period
1	Early Childhood—Later	3-6	The Self Period	Self-Control	The Religion of Instinct	Father	<i>Patriarchal Period</i>
		7-11	The Clique Period			Chum	<i>Savage Kinship Clan</i>
2	Boyhood	10-14	The "Gang" Period	Comradeship	The Religion of Habit	"The Gang"	The Tribal Period Limited Democracy to 1—W. Council Braves 2—Federated Tribes Chieftain by Prowess
3	Early Adolescence	13-15 Grammar School Age	The Chivalry Period	Personal Loyalty (Obedience)	The Religion of Sentiment	The Hero	The Feudal Period Monarchy
4	Middle Adolescence	14-18 High School Age	The Self-Assertive Period	Self-Reliance (Through Struggle)	The Religion of Will	The Ego	The Revolutionary Period of the Constitutional Monarchy
5	Late Adolescence	17-24 College Age	The Co-operative Period	Leadership (Resourcefulness)	The Religion of Thought	The State	<i>The Republic;</i> Social-Democracy in a Self-Governing State

* After Fiske and Forbush. For fuller explanation see Fiske, *Boy Life and Self-Government*, pp. 146-168; Forbush, *Church Work with Boys*, pp. 8-10.

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Period	Boy Ideals	Types of Leaders
Childhood	Simple savage qualities and barbarian virtues Self mastery, physically Big-boyishness	The Brave, the Hunter, the Warrior, the Chief- tain The Masterful Boy The Bigger Boy. The Bully
Boyhood The "Gang Period"	Barbarian virtues Physical strength, agility, endurance and skill Team play	The Showy Boy, with highly colored character- istics The Wrestler, the Fighter, the superficial Boy Hero of the impulsive type The Baseball Hero
Early Adolescence "Chivalry Period" (Grammar School)	Feudal virtues Knightliness High-school characteristics Complex team play Resourcefulness Mental alertness, shrewdness Skill in evasion and getting out of scrapes	The Boy Czar The Real Gentleman The Typical High-school Boy The Football Hero The Exploiter The Intellectual Bull-dozer The Boy Criminal

From Fiske, "*Boy Life and Self Government*," p. 238.

APPENDIX III

LIST OF BIBLE PASSAGES AND LESSON AIMS FOR USE WITH DIFFERENT AGES OF CHILDREN AND YOUNG PEOPLE

LIST OF BIBLE PASSAGES AND LESSON AIMS FOR USE WITH DIFFERENT AGES OF CHILDREN AND YOUNG PEOPLE

For Children Below Six Years of Age—Aims for the Course

To Lead the Little Child to the Father by helping him:

1. To know God, the heavenly Father, who loves him, provides for, and protects him.
2. To distinguish between right and wrong.
3. To show his love for God by working with him and for others.

Biblical Passage	Lesson Subject
Genesis 1: 30.	The Heavenly Father's Care for Birds and Animals.
Exodus 1: 22; 2: 1-10.	A Baby in a Basket-Boat.
Genesis 1: 29.	The Heavenly Father's Care for his Children.
Exodus 13: 18; 14: 5-10, 21-31; 15: 1, 2, 20-21.	A Song of Thanksgiving.
Genesis 8: 22.	Thanking God for Good Gifts.
Genesis 1: 16; 15: 5a, b.	The Gift of Day and Night.
Genesis 28: 10-22.	The Story of Jacob's Ladder: A Night Under the Stars.
Genesis 1: 11, 12, 20.	Winter's Sleep and Spring's Awakening.
Genesis 1: 27, 28b, 29; 2: 8-10a, 15.	The Garden of Eden.
Genesis 2: 16, 17; 3: 1-6, 8-24.	The Story of Adam and Eve.
Exodus 13: 17-22; Numbers 9: 15-23.	The Pillar of Cloud and Fire.
Exodus 16: 1-4, 14-31.	The Gathering of the Manna.
Exodus 35: 4-29; 36: 4-7.	Gifts for God's House.
Genesis 37: 1-4, 12-17.	Going on an Errand.
Genesis 37: 3, 4, 18-36.	Joseph's Coat of Many Colors.
Genesis 42; 43: 1-30; 45: 1-15.	Joseph and His Brothers.
Genesis 45: 16-28; 46: 1-7, 29, 30; 47: 1-12.	Joseph Taking Care of His Father.
Genesis 24: 10-67.	The Story of Rebekah.
Exodus 1: 22; 2: 1-10.	A Mother Hiding Her Baby.

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Biblical Passage	Lesson Subject
Genesis 21: 8-21.	The Story of Ishmael.
Genesis 6: 8 to 7: 1; 7: 11 to 8: 19.	The Story of Noah's Ark.
Genesis 8: 20-22; 9: 1-3, 8-17.	The Rainbow Promise.
Genesis 1: 11, 12; 2: 9a.	How God Protects Plants.
Genesis 1: 11, 12, 20.	New Life at Springtime.
Genesis 8: 1; Exodus 14: 21; Numbers 11: 31.	The Wind a Helper.
Genesis 1: 16.	The Sun a Helper.
Leviticus 26: 4.	The Rain a Helper.
Ruth 1: 1-19.	The Story of Ruth and Naomi.
Ruth 1: 22; 2: 1-23.	Ruth in the Barley Field.
Genesis 13: 1-12.	A Kind Uncle.

For Children 6 to 9 Years of Age—Aims for the Course

To Lead the Child to know the Heavenly Father, and to Inspire within Him a Desire to Live as God's Child:

1. To show forth God's power, love and care, and to awaken within the child responsive love, trust and obedience.

2. To build upon the teachings of the first year by showing ways in which children may express their love, trust and obedience.

3. To build upon the work of the first and second years by telling (1) about people who chose to do God's will; (2) such stories as will make a strong appeal to the child and arouse within him a desire to choose and do that which God requires of him.

Biblical Passage	Lesson Subject
Genesis 1: 1 to 2: 3.	God the Creator of All Things.
Genesis 2: 4-25.	God the Father of All.
Exodus 15: 22, 27.	The Gift of Water.
Leviticus 26: 4.	The Gift of Daily Bread.
Genesis 6: 8 to 8: 19.	The Story of Noah and the Ark.
Genesis 8: 20-22; 9: 1-3, 8-17.	Noah Thanking God.
Exodus 14: 5-31.	The People of Israel Saved at the Red Sea.
Exodus 15: 1, 2, 20, 21.	A Song of Thanksgiving.
Exodus 35: 4-29; 36: 4-7.	Willing Gifts for God's House.
Exodus 2: 1-10.	The Story of the Baby Moses.
Exodus 13: 17-22; Numbers 9: 15-23.	Led by a Pillar of Cloud and Fire.
Genesis 28.	The Story of Jacob's Ladder.
Genesis 2: 8, 9, 15-17, 19, 20; chapter 3 (selected verses).	The Story of the Garden of Eden.

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Biblical Passage	Lesson Subject
Genesis 37: 1-4, 12-17.	Joseph Obeying His Father.
Genesis 37: 5-11, 18-36.	Joseph's Unkind Brothers.
Genesis 42: 1 to 45: 15.	Joseph's Kindness to His Brothers.
Genesis 45: 16-28; 46: 1-7; 47: 1-12.	Joseph's Care of His Father.
Genesis 13: 1-12.	How Abraham Stopped a Quarrel.
Genesis 8: 22.	God's Protecting Care.
Genesis 2: 2, 3; Exodus 20: 8; 31: 12, 13.	Keeping the Lord's Day.
Genesis 18: 1-16.	God's Messengers to Abraham.
Exodus 1: 7-14, 22; 2: 1-21; 3: 1-12, 17; 4: 1-5.	Moses, the Prince and Shepherd.
Exodus, chapters 11-14.	Moses Leading the Israelites Out of Egypt.
Exodus 16: 14-31.	The Story of the Manna.
Exodus 19: 16-25; 20: 1-18; 24: 3, 4, 7.	The Giving of the Law.
Numbers 13: 1-3, 17-33; 14: 1-10, 30.	The Two Brave Spies.
Joshua 1: 1-6; chapters 3 and 4; 5: 10-12.	Joshua Leading the Israelites Into the Promised Land.
Leviticus 26: 3-5.	God's Gifts for Food.
Genesis 15: 5b.	Day and Night.
Genesis 8: 22.	Seedtime and Harvest.

For Children 9 to 12 Years of Age—Aims for the Course

1. To awaken an interest in the Bible, and love for it; to deepen the impulse to choose and do right.
2. To present the ideal of moral heroism.
3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong.
4. To lead the pupil to appreciate his opportunities for service, and to give him a vision of what it means to be a Christian.

Biblical Passage	Lesson Subject	Lesson Aim
Genesis 1: 1 to 2: 3.	In the Beginning.	<ol style="list-style-type: none"> 1. To present the thought of God as the Creator of all things, the rightful ruler of the universe. 2. To awaken an interest in the Bible and love for it.

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Biblical Passage	Lesson Subject	Lesson Aim
Genesis 2: 4-25.	The Garden of Eden.	To help the pupils to realize that work is a part of the infinite plan for the development of character; to make it evident that it is noble to be a worker, and to lift the everyday duties of home and school from the plane of drudgery to that of joyous cooperation in God's purposes.
Genesis 3: 1-24.	Hiding from God.	To show through the story of the first disobedience the character and consequences of all sin, and to point out the only way of escape from it.
Genesis 4: 1-26.	Cain and Abel.	To help the child to feel the beauty and strength of the love that envieth not, and to awaken within him a desire to possess it.
Genesis 6: 5 to 7: 5.	The Building of the Ark.	To present the ideal of unquestioning obedience to the commands of God, and through the story to deepen the impulse to choose and do the right.
Genesis 7: 6 to 8: 22; 9: 12-17.	The Flood and the Rainbow.	To show that God has made a covenant with his children that is everlasting; that his promise is to bless and that our part is to obey.
Genesis 11: 27 to 12: 9.	The Call of Abram.	To present again the ideal of unquestioning obedience; to give an impulse toward the attaining of this ideal by showing that the obedient are friends of God, and a source of blessing to their fellows.
Genesis 13: 1-18.	Giving Lot the First Choice.	To lead the children to admire the kindness and unselfishness of Abram, and to stimulate them to aspire toward this ideal.

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Biblical Passage	Lesson Subject	Lesson Aim
Genesis 14: 1-24.	Abram's Rescue of Lot.	The aim in this lesson will be practically the same as that of the last lesson. This story shows again the kindliness and unselfishness of Abram and even more forcibly and attractively perhaps for the Junior children, as those qualities are exhibited in the doing of a brave and hazardous thing.
Genesis 15: 1-6; 17: 1-8; 18: 1-33; 19: 12-28.	Abraham Entertaining Angels.	To give added proof of the kindliness of Abraham through the story of his cordial hospitality to three strangers and his prayer for Sodom; to show how poor a choice Lot made when he took what he thought was the best, and through the contrasts which the lesson affords to impel toward the higher life of obedience and love.
Genesis 16: 1-15; 17: 15-21; 21: 1-20; 25: 8-10.	Ishmael in the Wilder- ness.	To show that the coming of misfortune or hardship, even when brought on by our own mistakes or sins, does not prove that God has forgotten or deserted the one who suffers; to make it plain that the one who has failed can still make something worth while of himself if God is with him.
Genesis 22: 1-19.	Abraham Willing to Offer Isaac.	To show how perfect was Abraham's trust in his heavenly Father and Friend, and how completely Isaac shared in that faith through the supreme trial; to make the children feel that they should trust and obey God in all things because he is all-loving as well as almighty and all-wise.
Genesis 24: 1-27.	Rebekah at the Well.	To help the children to see the beauty of kindly deeds that are actuated by unselfish love for others; to inspire the desire and influence the will toward the ideal of kindness and love.

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Biblical Passage	Lesson Subject	Lesson Aim
Genesis 25: 19-34; 27: 1-40.	How Esau Lost His Birthright.	To show that the body is meant to be the servant and not the master of the mind and soul; to help the children to desire earnestly the greater gifts.
Genesis 27: 41 to 28: 22.	Jacob's Vision of a Ladder to Heaven.	To give added proof of God's nearness, and of his willingness to bless and help; to lead the children to express their love and trust in the heavenly Father through gifts and through prayer and praise.
Genesis 32: 1 to 33: 20.	The Meeting of Jacob and Esau.	To make it plain that evil can be overcome only by good; to inspire the ideal of a noble retaliation for personal wrongs.
Genesis chapters 35 and 37.	Joseph Sold into Egypt.	To show the constant loving watchcare of the heavenly Father, and through the memorizing of Psalm 121 to give the child an opportunity to express his trust and confidence in that care; to lead the child to see that all things, even those that are hardest to do and to bear, work together for good to them that love God.
Genesis 39: 1 to 40: 23.	Joseph and the Butler and Baker.	Same as in previous lesson.
Genesis 41: 1-57.	From Prison to Palace.	Same as in previous lesson.
Genesis 42: 1 to 45: 8.	Joseph's Brothers Visit Egypt.	Same as in previous lesson.
Genesis 45: 9 to 50: 26.	The Family of Israel Move Into Egypt.	Same as in previous lesson.
Genesis 22: 16-18; 26: 3, 4; 28: 13, 14; Exodus 1: 1 to 2: 15, 24.	The Early Life of Moses.	To show that God's care is over us at all times; to make it clear that God can and does work through people who are ready to listen and obey; to deepen trust in God and a desire to cooperate with him in service.

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Biblical Passage	Lesson Subject	Lesson Aim
Exodus 2: 16-25; 3: 1-14; 4: 10-23.	The Burning Bush at Horeb.	To show that God, who is all-wise as well as almighty, has power to give wisdom to those who ask and to give strength for every task; to make trust in God seem a very practical thing, so that it may be interwoven with all the little everyday affairs of life.
Exodus 4: 27 to 6: 1; 6: 28 to 9: 35.	Moses and Aaron Before Pharaoh.	To picture vividly the inevitable result of persistent, wilful disobedience, showing at the same time God's patience and forbearance with the disobedient and his care for those who obey and love him.
Exodus 10: 1 to 12: 36.	The Passover Night.	To so present the climax of God's dealings with the Egyptians in behalf of the people of Israel that the children shall be impelled toward a life of obedience by seeing that defeat must come at last to those who fight against God, and that those who walk with him in loving obedience cannot fail to win a glorious victory.
Genesis 50: 25, 26; Exodus 12: 37-51; 13: 17 to 15: 21.	The Crossing of the Red Sea.	To deepen the faith of the children, and give them a foundation for trusting God when in trouble or danger.
Genesis 2: 1-3; Exodus 15: 22 to 16: 36.	Manna in the Wilderness.	To show that God's plans for all his children and his provision for them call for faith and trust and work on our part; to make it plain also that the provision is none the less from God's hand because the hand of man is given a part in securing it.
Exodus 19: 1-20; 20: 1-21; 31: 18 to 32: 20; 34: 1-9, 28.	The Giving of the Law.	To inspire a deepened reverence for God as the great Lawgiver, the one to whom all honor must be given.

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Biblical Passage	Lesson Subject	Lesson Aim
Exodus 25: 1-7; 33: 7-11; 35: 4-29; 36: 2-7; 40: 17-38.	The Tabernacle in the Wilderness.	To make the children feel the reality of prayer and rejoice in the privilege of talking with God; to deepen the sense of reverence for God's house and awaken a new love for his worship.
Exodus 24: 1; 28: 1; Leviticus 8: 30; 9: 22-24; 10: 1-11.	The Rash Act of Nadab and Abihu.	To impress the exceeding sinfulness of taking into the body anything which has the power to destroy the sense of right and wrong and debase the nature made in the image of God and intended to be his temple; to lead to the expression of a determination to avoid the use of alcohol, and to exercise an influence against it.
Numbers 12: 16 to 14: 38.	Report of the Spies.	To present the ideal of moral heroism which is possible only to those who trust in God; to inspire within the children a desire to reach toward this ideal.
Numbers 20: 1 to 21: 9.	Troubles in the Wilderness.	To show that distrust and sin bring trouble and sorrow; to point to the only source of strength and help; and to deepen the child's love for and trust in his heavenly Father.
Numbers 27: 15-20.	How God Honored Moses.	To so impress the truth stated in the memory text that the children shall think of what we call death not as the end of life but as the entrance upon a glorious and perfect life into which death cannot enter.
Exodus 2: 1-25; 17: 8-16; 19: 1-6.	From Egypt to Mount Sinai.	To deepen the child's interest in the Bible and love for it by making more real the events which it chronicles; to show through the events that God is the Saviour, Guide and Helper of all who trust in him.

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Biblical Passage	Lesson Subject	Lesson Aim
Exodus 20: 31: 18 to 32: 20; 34: 1-4, 29; 40: 17, 34-38; Numbers 9: 15-18; 10: 11, 12; 13: 1 to 14: 25.	From Mount Sinai to Kadesh.	To deepen the child's interest in the Bible and love for it by making more real the events which it chronicles; to show through the events that God is the Saviour, Guide and Helper of all who trust in him.
Numbers 20: 1-29.	From Kadesh to Moab.	To deepen the child's interest in the Bible and love for it by making more real the events which it chronicles; to show through the events that God is the Saviour, Guide and Helper of all who trust in him.
Numbers 27: 15-23; Joshua 1: 1-18.	Joshua Appointed Leader of Israel.	To present the ideal of genuine moral heroism and reveal the foundation upon which it rests.
Joshua 2: 1-24.	Rahab and the Spies.	To awaken a new desire and determination to possess true moral courage; to be "strong in the Lord, and in the strength of his might."
Joshua 3: 1 to 4: 24.	The Israelites Crossing the Jordan.	To strengthen faith in God and awaken a trust so deep that it will stand firm when the time of testing comes.
Joshua 5: 10 to 6: 27.	The Siege of Jericho.	To make the children realize that the power of the Almighty is always with those who are fighting against evil.
Joshua 7: 1 to 8: 28.	Defeat and Victory at Ai.	To show that sin in the end always brings defeat; that real success is attained only through obedience to God's law.
Joshua 9: 1-27.	Joshua and the Tricky Gibeonites.	To help the children see that "nothing can need a lie"; to lead them to desire to be true in thought, word and deed.
Joshua 10: 1 to 11: 9, 23.	Joshua's Battle Against Five Kings.	To present the ideal of genuine moral heroism and reveal the foundation on which it rests.
Joshua 24: 1-33.	Joshua's Last Address.	To give to the children a vision of God in all the affairs of life, working through and with those who serve him.

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For Boys and Girls 13 to 16 Years of Age

Biblical Passage	Lesson Subject	Lesson Aim
Genesis 2: 10-15; 10: 10, 11; 11: 1-9, 31, 32.	The Land Where He- brew History Began.	To present the ideals of heroic liv- ing, as exemplified by leaders of Israel who were inspired by faith in Jehovah, and by North Amer- ican leaders of like faith.
Genesis 11: 31, 32; 12: 1-10; 13: 1-11, 18; 14: 1, 2, 12-16; 18: 1-5, 16-19, 24- 28; 22: 1-14; 23: 1-20.	Abraham, the Hebrew Pioneer.	To emphasize the debt of the world to the religious spirit of its great leaders.
Genesis 12: 7, 8; 15: 1-6.	Abraham, the Man Whose Vision Molded His Life.	To show the redemptive power of ideals, and to emphasize the truth that, through loyalty to our ideals, life is perfected.
Genesis 25: 27- 34; 27: 41-45; 28: 10-22; 32: 24-32.	Jacob, the Man Who Conquered Himself.	To enforce the necessity of self- control and to picture the heroism of self-mastery.
Genesis 42: 1-3; 45: 10-13; Ex- odus 1: 1-14.	The Land of the Nile.	
Genesis 37: 2b-9, 12-27; 39: 1-6, 20-23; 40: 1-8, 20-23.	Joseph, the Boy Who Was True to His Trust.	To show that faithfulness in little things is the secret of success, and that a religious spirit is the secret of faithfulness.
Genesis 42: 1-6, 13-17; 44: 18- 34; 45: 1-15.	Joseph, the Man Who Overcame Evil with Good.	To picture the nobility of service for others and the winsomeness of a forgiving spirit.
Exodus 2: 11-22.	Moses, the Prince Who Chose Exile.	To enforce the necessity for right choices.
Exodus 3: 1-15; 5: 1-8; 12: 21- 27; 14: 5-7, 10- 14.	Moses, Emancipator and Lawgiver.	To give a sense of the ideals and possibilities of Israel as exem- plified by her greatest prophet.
Exodus 17: 8-13; Numbers 13: 1, 2, 17-33; 14: 5- 10; Joshua 1: 1-11; 7: 6-12; 24: 1, 2, 14, 15, 29-31.	Joshua, the Steadfast, Who Won the Prom- ised Land.	To show the power of an unwa- vering aim and the effectiveness of steadfastness.

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Biblical Passage	Lesson Subject	Lesson Aim
Exodus 3: 7, 8; Numbers 13: 21-29.	The Land of the Hebrews.	To show the providence of God in the preparation of the land for the people.
Judges 6: 1 to 7: 25; 8: 22, 23.	Gideon, the Man Whom Responsibility Made Great.	To inspire one with a sense of the significance of his life and to show that God can use inconspicuous lives when they are aroused to action.
Ruth.	Ruth, the True-Hearted.	To show the literary charm of one of the biblical idyls, and to picture the choices of life as the revelation and the pledge of character.
Exodus 20: 2-6.	The King and the Wizard.	This lesson story presents the picture of a king "almost persuaded, but lost." The teacher should aim to help the class to feel more intensely the struggle which Mutesa had in deciding for or against the Christian religion. If this is accomplished, the story may be the background for an appeal to the boys and girls of the class to make the decision themselves for God and his service.
Exodus 3: 1-6.	Reverence and Humility.	To lead the pupils to understand the true meaning of reverence and humility and to appreciate their place in a Christian life.
Genesis 3: 1-10.	An Enlightened Conscience the Voice of God.	To study conscience at work and to learn how to make it our faithful guide.
Exodus 18: 13-27; 20: 22 to 23: 33; 20: 1-17.	The Word of God the Standard of Conduct.	
Exodus 13: 11-16; Joshua 10: 11-14.	The Word of God in the Life of a Nation.	

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For Young People 17 to 21 Years of Age

Biblical Passage	Lesson Subject	Lesson Aim
Exodus 2: 1 to 4: 18.	The Training of Youth for Their Life Work.	To give young people a better appreciation of life and of the relation of youth to the larger world which they are entering.
Genesis 12: 1-3; Joshua 1: 1-9.	The Challenge to the Individual.	To awaken the student to the challenge of life, its meaning, the spirit in which it is to be met and the service expected of him who responds to the challenge.
Exodus 4: 14-16.	Mental Efficiency.	To show the advantage of a strong, well-trained mind, and to suggest how to make the most of oneself intellectually.
Genesis 2: 15.	The Young Man's Opportunities for Service in the World of Industry and Agriculture.	To give young men a vision of service in the world of industry and agriculture.
Judges 4: 4-10.	Women in Business.	To see what place women have taken in the business world, how they are fitted for it, and how they can serve the world through it.
Exodus 2: 1-10.	Homemaking and Motherhood.	To show the opportunity for service to others by affording those who need it the restraint and the stimulus of a home atmosphere. To make plain the matchless opportunity and the supreme obligation of mothers for service to the world.
Leviticus 19: 35, 36.	Honesty and Justice to Others.	To show how our actions—honest or dishonest, fair or unfair—affect others, and build up or break down the kingdom of God.
Exodus 20: 7.	Unclean and Evil Speaking and Profanity.	To show the relation of clean, wholesome speaking to pure thinking, and the power of the tongue for good or evil.

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Biblical Passage	Lesson Subject	Lesson Aim
Genesis 1:27; 39:1-23.	High Ideals of Each Sex Regarding the Other.	To so guide the natural instinct in the other sex that it may be a means of help to the young person and to the community in which he lives. To impress the sanctity of the human body, and the necessity for one standard of purity of life for both men and women.
Ruth 1:15-18.	Friends and Companions.	To show the qualities of true friendship, and to help our young people measure up to this ideal both in their choice of friends and in their own conduct as friends.
Genesis 4:9; 44:14-34; Exodus 2:1-10.	Our Responsibility for Those Who Are Younger.	To awaken in our young people a sense of responsibility for the welfare of those who are younger.
Ruth 1:1; 4:7; 1:1,6,22; 2:2,3; 3:2,7; 1:19; 2:1; 2:9; 2:2.	Life in the Times of Ruth.	To interest our young people in the study of the Bible, and lead them to search its pages for messages for their own lives.
Ruth, chapters 1 and 2.	Ruth Faithful in Trial.	To show the qualities of character that make useful members of the kingdom of God.
Ruth, chapters 3 and 4.	Ruth Beloved and Honored.	To show the guiding hand of God in human lives, and the blessing of a really unselfish life.

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